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The
CHRISTIAN CENTURY

Published Weekly

Do Ministers Want Exemption?

An Editorial

If America Enters the War, What Shall I Do?

First Article in a Series

By John C. Bennett

Our Wrecked Japanese Policy

By Oswald Garrison Villard

DECEMBER SURVEY OF BOOKS

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In This Issue

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The CHRISTIAN CENTURY

December 4, 1940

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Dec. 1-8. National Christian Mission, Hartford, Conn.
Dec. 4-10. Methodist Conference on Christian Education in the Church, Nashville, Tenn.
Dec. 6, 7. Conference, United Christian Council for Democracy, New York City.
Dec. 6, 7. Y.M.C.A. Southern Area Council, Atlanta, Ga.
Dec. 8. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Dec. 8. Charles Street Forum, Boston; George Hurley, speaker.
Dec. 8. Ford Hall Forum, Boston; Max Lerner, speaker.
Dec. 8-12. Annual Meeting Home Missions Council, Atlantic City.
Dec. 8-12. Annual Meeting Council of Women for Home Missions, Atlantic City.
Dec. 10. Disciples Central New York Convention, Auburn.
Dec. 10-13. Biennial Meeting Federal Council of Churches, Atlantic City.
Dec. 12-14. Methodist Youth Program Commission, Nashville, Tenn.
Dec. 15. Charles Street Forum, Boston; Kirsopp Lake, speaker.
Dec. 15. Ford Hall Forum, Boston; Vincent Sheean, speaker.
Dec. 17-19. International Council Conference on the United Advance in Christian Education, Pittsburgh, Pa.
Dec. 19. Annual Meeting California Council of Churches, Los Angeles.
Dec. 22. Ford Hall Forum, Boston; Jay Allen, speaker.
Dec. 22. Charles Street Forum, Boston; Michael J. Ahern, speaker.
Dec. 27-30. Fourth National Youth Anti-War Congress, Madison, Wis.
Dec. 29. Charles Street Forum, Boston; Russell Henry Stafford, speaker.
Dec. 29. Ford Hall Forum, Boston; Genevieve Tabouis, speaker.
Jan. 5. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Jan. 5. Ford Hall Forum, Boston; John Erskine, speaker.
Jan. 5-12. National Christian Mission, Syracuse, N. Y.
Jan. 5-12. Universal Week of Prayer.
Jan. 12. Charles Street Forum, Boston; William Pickens, speaker.
Jan. 12. Ford Hall Forum, Boston; Will Durant, speaker.
Jan. 12-19. National Christian Mission, Philadelphia.
Jan. 19. Ford Hall Forum, Boston; Harry F. Ward, speaker.
Jan. 19-26. National Christian Mission, Louisville, Ky.
Jan. 20-22. Women's Missionary Assembly, Jacksonville, Fla.
Jan. 20-22. Women's Missionary Assembly, Daytona Beach and Deland, Fla.
Jan. 25-29. Women's Missionary Assembly, Orlando, Fla.
Jan. 26. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 26-28. Women's Missionary Assembly, Winter Park, Fla.
Jan. 26-Feb. 2. National Christian Mission, Pittsburgh, Pa.
Jan. 29-31. Women's Missionary Assembly, Palm Beach, Fla.
Feb. 1-5. Women's Missionary Assembly, Miami, Fla.
Feb. 2. Ford Hall Forum, Boston; Norman Angell, speaker.
Feb. 2-4. Women's Missionary Assembly, Ft. Lauderdale, Fla.
Feb. 2-9. National Christian Mission, Washington, D. C.
Feb. 5-7. Women's Missionary Assembly, Ft. Myers, Fla.
Feb. 8-11. Women's Missionary Assembly, Lakeland, Fla.
Feb. 8-11. Women's Missionary Assembly, Winter Haven, Fla.
Feb. 9. Ford Hall Forum, Boston; Joshua Loth Liebman, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVII CHICAGO, DECEMBER 4, 1940 NUMBER 49

EDITORIAL

THE NEWS LETTER from Japan on page 1526 of this issue brings information of major importance. It reveals that a general withdrawal of missionaries from Korea is in progress. All Methodist missionaries have withdrawn in a body. Presbyterians are leaving in large numbers. The picture drawn by our Tokyo staff correspondent is that of an almost complete Protestant missionary evacuation. So far as we know, this is the first report of this evacuation to reach the American church public. Mission boards may have known about it, but if so they have kept it to themselves. More important than the fact, however, are the reasons given. Dr. Brumbaugh states that the missionaries are leaving Korea because of an "obligatory compromise of the church's objectives," and finds "the fundamental reason" in a "plan for revision of Christian organizations and creeds" which is "to make them acceptable to the Japanese government." What can this mean? Are the regulations being imposed on the churches in Korea different from those being imposed in Japan where the missionaries still remain? Do these regulations more radically revise the Christian creeds? And is it true that these new regulations which the Japanese government is putting into force in Korea have produced a situation in which, as Dr. Brumbaugh declares, "no Christian missionary could remain and work"? More light is needed on this Korean evacuation—a lot more light, and from official sources.

Why Are Missionaries Leaving Korea?

Incompetence Is Irrelevant

THE EXECUTIVE COMMITTEE of the Federal Council of Churches has declared its "incompetence" to express an opinion on the proposal to let the innocent, non-belligerent, starving peoples of Europe feed themselves. (See page 1530 of this paper.) The plea of incompetence, however, is manifestly irrelevant. Of course the Federal Council is incompetent to speak concerning the technicalities involved. So are we all. But the question which the American public is asked to press upon the conscience of the belligerent nations requires not technical knowledge but only human compassion. There is one man in this country, a former President of the United States, who had nearly five years of experience in doing the thing which it is now proposed to do. Who will say that Mr. Hoover is incompetent? He proposes that non-belligerent ships, laden with food *purchased with the money of those who need the food,* be allowed to pass the blockade; that the distribution of the food to those who have purchased it be supervised by a neutral administration which the British government can hold responsible to guarantee that the food is not seized by Hitler to feed the Germans; and with clear provision that, in case Hitler breaks his word, the plan will be abandoned instantly. Behind Mr. Hoover stands the American Friends Service Committee which has, on a meager scale, been doing this very thing in the present war. It testifies that the pledge of the German government in relief matters may be relied upon. The plea of incompetence cannot possibly include Mr. Hoover and the Quakers. Their character and record should command our trust, at least to the extent of demanding that their plan be given a trial. The executive committee fortunately left the question open with an expression of hope for further light. We add our hope that this further light may break forth before the full council meets in Atlantic City next week.

If the United States Is Drawn Into War

BEGINNING in this issue, The Christian Century presents a series of articles on the decision which the individual Christian must make in the event that this country is drawn into war. This is no longer a remote or academic question. The drift toward war is gathering momentum daily. Our government is rapidly approaching the necessity of arresting this drift or lifting those restraints which retard it. The policy of helping Great Britain "short of war" is resulting in an indecisive and cruel prolongation of the war. Since the election, voices are becoming more clamorous for an "all in" policy, regardless of the risks.

Confronted, now, with the imminent possibility that his country will be actually engaged in the conflict, with ships, planes, guns and men, no citizen can avoid contemplating and defining his personal attitude to such an event. For the overwhelming majority this presents no serious problem. They will answer unhesitatingly the call of the state when the call comes. But for a substantial body of citizens the past two decades of reflection and discussion have produced an intransigent state of mind with respect to their personal participation in another war. This state of mind has chiefly developed within the churches, though it is not confined to churchmen nor exclusively motivated by considerations derived from Christian faith and ethics. Many have already made their decision. But many thousands are still uncertain as to their course. They are struggling inwardly to find the right way. As an aid to such men and women in making up their minds, we have asked ten of the most trusted Christian minds in the land, who have reached their decision, to share this decision with our readers and to give reasons which have led them to it. Five of these writers classify themselves as pacifists; five as non-pacifists. They have been asked this direct question: If America is drawn into the war will you, as a Christian, participate in it or support it? Professor John Bennett opens the series with an affirmative answer. He will be followed next week by Dr. John Haynes Holmes whose answer will be an unqualified negative. The yes and no answers will alternate in successive issues. Our readers will appreciate, no less than do the editors, the profound obligation which they owe these distinguished writers for laying bare their deepest convictions on a hotly controversial issue in advance of the possible event which, if and when it comes, will make decision inescapable for every one of us.

Church Revolt in South Africa

GENERAL SMUTS, premier of South Africa, has in his hands a formal declaration from the synod of the Dutch Reformed Church in that dominion which shows once more how important a part racial and national factors play in the life of Christian communions. Despite German occupation of Holland, this church of the Afrikaanders rejects the British thesis in justification of the war, insists that South Africa should have stayed out of it, and calls for the negotiation of an immediate peace. Space is lacking to present the full text; it may be found almost in its entirety in *Public Opinion,* London weekly, for November 1. It opens, however, with an attempted refutation of three British claims concerning the war: first, the claim that Britain is "fighting for the maintenance of Christianity and for Christian principles"; second, that "Germany is waging a war of aggression"; third, that "Hitler cherishes plans of world domination." And in its closing passages it reaches this uncompromising position: "The church wishes to emphasize that the people have their own feelings, creed and voice, which are situated in the holy sphere of their conscience. These things have not been handed over to the government or to the other section [the English-speaking portion of the population of South Africa] of the community. They have been given to the people by God and are therefore not within the reach of the government. . . . A state which allows its authority to be violated with impunity stands guilty before God, but a people who sacrifice their rights and liberties will be punished by God. The people must always, and in everything, be more obedient to their God than to their government. The church urges the government to make immediate peace and bases its request on the word of God." It looks as though this Dutch church of the Reformation might make almost as much trouble for the dominion authorities in South Africa as a portion of the Lutheran church has for the nazi authorities in Germany.

Final Restraint Lifted From Japanese Army

WITH THE DEATH of Prince Kimmochi Saionji, last of the Genro, the Japanese army is freed of one of the few remaining effective restraints upon its power. The Genro was the council of elder statesmen who had an important share in the beginning of the modern period in Japanese history in 1868. Standing between the emperor and the cabinet, these progressive counsellors often blocked the army's reactionary policies. It was therefore through army influence that successors were not appointed to the Genro when they died. Prince Saionji, the youngest of the group, had for many years been their only survivor. Born in 1849, his long career, as Hugh Byas says, "telescopes the feudal age and the twentieth century in one lifetime." It is a striking reminder of the brevity of Japan's modern period that this man who has just died might have seen the "black ships" of Admiral Perry when they broke down the doors of Japan's isolation eighty-seven years ago. As a youth he fought in green armor to overthrow the shoguns and restore the emperor to power. One of his earliest public acts, according to John Gunther, was to advocate the training of troops with guns instead of bows and arrows. During his lifetime he was prime minister three times, was ambassador to several foreign governments and signed the Versailles treaty on behalf of his government. No prime minister was chosen to head the government until the emperor had sought Saionji's advice. Perhaps the most authentic clue to the character of his influence was that the army assassins made the last of five attempts on his life in the 1936 coup when they killed several national leaders who had opposed them. Now that he has gone, Tokyo's fire-eaters are restrained only by chaos and bankruptcy.

Lewis Foresees Collapse After War Economy

SOME who have not been great admirers of John L. Lewis will be inclined to believe that "nothing in his [official] life became him like the leaving it." The reference is to his last annual report as president of the C.I.O., and specifically to that part of the report in which he points to the economic dangers in the present sudden and tremendous expansion of the war industries and the collapse that will inevitably follow their equally sudden contraction when the emergency is over. Within the last year we have passed from a "peace economy" to a "war economy." That does not mean, of course, that the bulk of our man power and machine power is engaged in preparations

for war. It does mean that the addition of vast wartime activities to the normal industrial processes of peacetime has radically altered the economic climate. It has taken up some of the slack in employment; it has prepared the way for high profits; it has put an immense amount of money into circulation through both the wages and the profits of war work; it has withdrawn hundreds of thousands of men from industry (or from idleness) and put them into the army; and it threatens to sacrifice the legitimate gains of labor during the past decade on the excuse of meeting an emergency. But granting the emergency, it is perfectly clear that the end of the emergency will produce economic disaster if we rely upon the emergency as our only resource for creating jobs. Whether we go on supplying Great Britain with munitions for three or four years until she is finally victorious, meanwhile building up our own war machine to an unprecedented strength, or whether we get into the war ourselves, some time the war will be over. What then? Will there be peacetime jobs for the men who have been in the army and for those who have been making munitions? Will there be a wider distribution of purchasing power than there was before the emergency arose? Not unless steps are taken to secure those ends before the rise of the new peace emergency that will follow the war emergency. It is of the first importance to recognize that war and preparations for war have not solved our economic problem; they only tend to conceal the fact that we have failed to solve it. Mr. Lewis did well to remind the nation of this in his farewell message as head of a national labor federation.

Oklahoma Discovers the Bill of Rights

ONE TROUBLE with invasions of the Bill of Rights is that the damage done is likely to be cumulative. Oklahoma is the latest state to find that out. Our readers will remember how a professor at Oklahoma's Southeastern State College, Streeter Stuart, lost his job last summer for writing a letter to his congressman opposing the draft law and how the governor refused so much as to grant a hearing. But that assault on civil rights proved only a starter. Since then, two hundred Jehovah's Witnesses have been jailed without cause in the state and its criminal syndicalism law invoked to withhold constitutional rights from minority parties. Roused by this trend, leading citizens recently called a conference to defend the Bill of Rights. Whereupon the governor denounced the sponsors, singling out especially six professors at the University of Oklahoma. "They are hired to teach school down there at Norman, not to go around the state working on something which does not concern them," he said. He had forgotten Stuart. But he did not forget to turn the names of the sponsors of the civil liberties conference over to the FBI. The professors were not intimidated. Instead, they countered with a quotation from Attorney General Jackson: "We must permit no tampering with our civil rights, for the first break in that bulwark will provide the entering wedge for those who seek the breakdown of our democratic system." Not liking the position into which he had maneuvered himself, the governor relented a little. "Professors of state institutions have as much right to join such a group as I have to join the Elks or the Shrine," he conceded. "But they have no business interfering in such matters as the discharge of a fellow professor at Durant." Encouraged, the civil rights committee, who have not forgotten Stuart, continue educating Oklahoma and its governor. And they carefully point out that they are not doing it on university time!

Religious Ceremonial Is to Express, Not to Impress

AT A TIME when the sustaining reality of worship is both more necessary and more difficult to attain than in less troubled days, words like these are worth pondering: "It [worship] is a work of God which of its own nature touches the depth of human feeling. Ceremonial may assist in giving it outward expression, but unless the reality itself is understood, surpliced ceremonial is apt to prove more of a spiritual smoke-screen than a cloud of glory." The interesting thing about this is that it comes from the *Church Times* (London), an organ of the highest Anglo-catholic opinion in the Anglican Church. It is by no means to be interpreted as indicating an aversion to ceremonial in worship. The same writer in another mood would doubtless have spoken of the value of ceremonial in his own experience. But here he is probing to the underlying reality beneath the surface characteristics of worship—which may be either elaborate ritual, or Quaker silence and simplicity, or anything between. He is saying that the essence of worship is the soul's sincere desire for God and that "work of God" which reaches the heart of man. If candles, vestments and genuflexions are used to *impress* the congregation, they tend to become "a spiritual smoke-screen." If they are used to *express* the deep sincerity of a worshiping congregation, they may be "a cloud of glory." So also may be the simplest and most unstudied procedure of the non-ritualistic churches. An understanding of this will promote the sense of fellowship among those whose habits of worship and forms of expression differ widely. Worshiping hearts need be no more divided by the use or non-use of ritualistic forms than by the fact that one prays in English and another in French.

Philippines Lose the First Five Years

THE PHILIPPINE COMMONWEALTH has just passed the half-way mark in its ten-year preparatory period which precedes the scheduled grant of independence on July 4, 1946. The outstanding fact of the past five years is that exactly no progress has been made toward easing the dependency of the islands on the American market. Since that was the purpose of the preparatory interval, it must therefore be recorded that half a decade has been wasted and the Philippine economy is in no better condition to stand on its own feet than it was when the Tydings-McDuffie independence law was passed. We still receive 80 per cent of the Philippines' exports and send them 70 per cent of their imports. We take all their gold, now amounting to thirty-five or forty million dollars annually. We still receive a large share of the sugar exports of their lopsided economy and nearly all of their

production of coconut oil. While recent legislation has opened the possibility that the period of economic transition may be extended beyond the period of political tutelage, such failure to make some progress toward economic self-sufficiency throws a sardonic illumination on the recent statements by High Commissioner Sayre and President Quezon that the islands still expect their independence on the agreed date. In the light of the record of failure at this half-way point, why should they not be freed at once? We have demonstrated that so long as the Philippines are linked to this country they will stand in bondage to a money economy which puts a premium on cash crops and quick returns and makes impossible a well rounded program of self-sufficiency and human welfare. Not until the islands are free from their American tie will they be able to raise up a new leadership who will realize, with Nehru and Gandhi of India, that political freedom is a delusion until it is founded on economic democracy.

Troubles of a Dictator

THESE are unhappy days in Berlin, or Berchtesgaden, or wherever Adolf Hitler happens to be at present. For the war, as he must see it, is not going very well. And there are indications that it may soon be going a good deal worse than it now is. Six months ago the führer could dance jig steps of joy for the newsreels. France had been humbled to the dust and all Europe seemed ready to drop, one overripe plum, into the nazi basket. But such plums as have dropped since then have been small and far from succulent. Whichever way the führer looks today, he is looking in the direction of trouble.

There is the trouble with England. Göring's air armada continues to make a shambles of London and the cities of the midlands. U-boats and commerce raiders continue to sink thousands of tons of vital shipping every week. Life for the civil population of Britain has been made a horror almost as stark as was life in the trenches for the soldiers during the First World War. Yet the national morale is intact. No slightest sign of any readiness to surrender can be discovered. Apparently, the battle for Britain might go on at its present rate for years without coming any closer to a decision. However, the battle for Britain is by now an old story for Hitler. It probably does not plague him as much, at least for the present moment, as some of his other troubles.

There is the trouble with the other dictators. One of them is his ally. And what an ally! Why, Hitler must be asking himself, was Mussolini ever permitted to enter the war? Impotent on the Red sea, with an army bogged down in Egypt, and now look at this mess in Greece! What began as world bewilderment when the Italian attack failed to roll back the makeshift Greek army has now turned to world laughter at the sight of crack Italian divisions in full retreat, the base at Koritza abandoned, and Albania itself threatened by the Greek mountaineers. The mocking laughter has grown at sight of the Italian fleet scurrying for safety and the feebleness of its resistance when attacked at Taranto. It needs but one more outburst of Mussolini's oratorical bravado, bawled from a Roman balcony, and Hitler knows that all the world will rock with ridicule of his partner in the Axis.

Then there is the trouble he is having with the dictator who, he believes, should be his ally but still isn't. What is holding back Franco? Why is the Spanish dictator so slow to discharge the obligations which he has incurred to his fascist sponsors? Gibraltar is in his hand; why doesn't he take it? The British fleet can be bottled in the Mediterranean with a single Spanish move; why aren't the straits closed? Despite any assurances which Suner may have given Ribbentrop, dark anxieties must be playing hide-and-seek through all the führer's calculations. Franco does not move; perhaps he will not. If he becomes convinced that Italy is a broken reed, almost certainly he will not. And then how is Britain to be driven from her naval patrol of the Mediterranean?

And most of all there is his trouble with that other dictator who keeps him guessing: Stalin, the enigma of the Kremlin. Is he friend or foe? Is he willing to see nazi supremacy established over the Continent, or is he only waiting for a favorable opportunity to stab his new neighbor in the back? To be sure, he sent Molotov to Berlin, presumably to show the world how cordial are the relations between that capital and Moscow. But the very next week he is discovered warning Bulgaria against flirting with the Axis and stiffening the Turkish will to resist any fascist advance toward the Dardanelles. To Hitler, this Russian warning to Bulgaria probably ranks as the most important news of recent months, for it is a warning that there are still definite limits to nazi power in Europe.

In the face of such perplexities, what is a supposedly infallible and omnipotent führer to do? He cannot accept a checkmate; he must preserve the illusion of continuous victory. Yet it has been six months since France fell. The war seems as far from a conclusion as ever. It is high time another victory was forthcoming to spur the falling spirits of the German people. Where is it to come from? Recent accessions to the Axis, although announced with all the pomp Göbbels could contrive, have impressed nobody—the German people least of all. What real difference to nazi prospects does it make that Hungary, Rumania and Slovakia—puppets all—have formally joined the Axis? Besides, what German schoolboy is so dull as not to see that the adherence of these puppets is of far less significance than the refusal of Bulgaria, under Moscow's prompting, to enter the Axis alliance?

At the moment, therefore, there seems only one thing for the nazi dictator to do. He must rescue Mussolini from his Greek entanglement. He must show the Greeks, and through them the Yugoslavs and the Turks and the Bulgars and the Russians, that the might of the Axis is not to be trifled with. Mussolini's pride may suffer, but the Italians must be rescued before the disaster in southeastern Europe grows to larger proportions. But after the rescue, what? Are Yugoslavia and Greece and the control of the Aegean to be handed over to the Italian braggarts and bunglers? Of course not. Yet if they are not, if Mussolini's ambitions are denied, how long will Italy stay in the Axis? And if Italy rebels what then happens to the dream of a unified Europe?

Not long ago *Punch* printed a cartoon which showed two smiling pirates, Hitler and Stalin, advancing up the

shore of a "Treasure Island" to its capture. And as they advanced one (it must have been Hitler, since Stalin was holding a dirk between his teeth) said to the other: "How do we stand when we get it? Do we share or do we fight?" That is the dilemma in which dictators are almost sure to be caught. They may work hand in hand today, but tomorrow they will be at each other's throats. Napoleon, who tried to set up a new order in Europe with the "benevolent" help of another Russian autocrat, found that out.

Timorous Americans, who have been told that if Hitler wins this war he will then attack across the Atlantic, would have their fears lessened if they could school themselves to see Europe as Hitler sees it. Hitler knows that his present troubles with the other dictators are only a foretaste of the greater difficulties which lie ahead. The checkmate to his ambitions registered by Italian military incompetence and the Russian veto on Bulgarian collaboration has given him a sharp reminder of these coming anxieties within his own Axis camp. While Russia remains intact and Italy a military and economic liability, he cannot feel secure enough at home to court even greater hazards overseas.

Do Ministers Want Exemption?

THE SENTENCING of eight students in Union Theological Seminary to a year and a day in prison for refusal to register under the conscription law, confronts the Protestant clergy of the country with an issue which they cannot longer evade. It is not the issue of pacifism or conscientious objection to war—that is a question which each minister like every other citizen must decide for himself. The issue to which we refer concerns the exemption of ministers as a class from the operation of the conscription law. Upon this question it is high time that the whole body of the Protestant clergy clarify their minds and take positive action. The principle involved can be stated tersely by asking this question: Is the minister a citizen? The conscription law does not treat him as a citizen, but as a member of a privileged class who by virtue of belonging to that class is automatically exempt from an obligation which the law lays upon all other citizens, namely, military training and war service. There is nothing in the record to indicate that such exemption was desired by the Protestant clergy or that its implications have been critically examined by them.

Singularly enough, it is the conscientious objectors who have raised the issue for their brethren of the ministry, whether pacifist or non-pacifist. Many have difficulty in understanding these young men. Yet their reasoning is not obscure. Their conscientious objection to war is not based upon the fact that they are ministers, but upon the fact that they are Christians. Besides some ministers, thousands of other Christians also are conscientious objectors. But the exemption of ministers under the conscription law places the ministerial conscientious objector in a false position which can be precluded only by his refusal to register. If he were not a minister (or a divinity student) he could register as all lay conscientious objectors do and, on being drafted, declare his position and take the consequences. (The law contains a specific provision designed to protect the consciences of such citizens. It marks an advance beyond the law of 1917 which ruthlessly overrode conscientious objection.)

But when a minister who is a conscientious objector comes before his draft board he is promptly declared exempt. Under the law, his status as a minister takes precedence over his status as a conscientious objector, and he is automatically and mandatorily exempted. His conscientious objection is therefore irrelevant. As the result of his registering, however, he is caught in the position of conforming to and cooperating with the conscription act which violates his deepest Christian and patriotic convictions, but against which his ministerial exemption renders him impotent to make protest.

In addition to the eight students who have gone to prison for not registering, twelve students in the same seminary solved their problem by withdrawing from the seminary in order to avoid the automatic exemption which their classification as divinity students would entail.

The fact that it was left to a few conscientious objectors to focus attention upon the false position in which ministerial exemption places the Christian clergy, reflects no credit upon the ethical sensitivity of the ministry as a whole. That the Protestant clergy desire to be given a privileged position in respect to any civic or patriotic duty is incredible. It is more likely that the acceptance of the anomalous situation in which the conscription law places the clergy is due to inertia rather than to any desire on their part for exemption or any rational justification of it.

According to the recognized code of public opinion, the duty to fight in any war in which the country is engaged, is generally held to be the supreme test of patriotism. The state so conceives it, and will admit no alien to citizenship, regardless of high character or preeminent personal fitness for the discharge of all other citizenly duties, unless he promises to bear arms in the national defense. If the soldier is killed, he is accorded the highest honor the state can bestow. Yet the minister under the conscription law is denied the right to serve his country and to give his life in what is regarded as the supreme act of patriotic devotion. His exemption from the draft is not merely "deferment" as in the case of married men, or those with dependents, or those engaged in essential industries who may later on be drafted; it is absolute exemption, an exemption defined in terms of his status as a minister.

Such exemption does a grave wrong to the whole body of the clergy. If they are awake to its implications, they will resent and resist it by an emphatic demand that the law be modified so as to allow them, without discrimination, to share with their fellows the patriotic duty of either fighting and dying for the state or of deciding on their personal responsibility not to do so. Exemption is not a privilege; it is the denial of a right. But if it were a privilege, it should be rejected by every self-respecting clergyman as an insult to his patriotism.

The draft law makes a distinction between "exemption" and "deferment." Government employees of certain specified classes are exempt, for obvious reasons. Besides these, only clergymen are exempt. All adjustments of particular cases under the law are made within the category of "de-

ferment." Deferment is based upon special circumstances which make it more just that certain ones should go *first*. It is a principle of justice applied to the individual as such, not to his status as a member of an order which is exempt from military service.

How has it come about that the minister is thus denied the right to do his patriotic duty in war service? Did the clergy ask for this exemption? Certainly the Protestant clergy did not ask for it. No Protestant denomination requested it. The Federal Council of Churches took no steps to secure it. The record indicates clearly how it came to be written into the conscription law.

The first draft of the Burke-Wadsworth bill provided for the "deferment" of regularly ordained ministers of religion along with others whose services might be held to be more important in industry and the professions. This, however, was not satisfactory to the Roman Catholic hierarchy, who sent a representative, the Right Reverend Monsignor Michael J. Ready, to appear before the House committee and protest officially on behalf of the archbishops and bishops of the church. In his able statement, Monsignor Ready drastically challenged the need of conscription, but argued that if conscription was to be adopted the law should provide for the absolute exemption of the clergy, of students preparing for the priesthood and of members of the Catholic religious communities. This demand resulted in the modification of the bill so that it finally passed Congress containing this provision:

> Regular or duly ordained ministers of religion, and students who are preparing for the ministry in theological or divinity schools recognized as such for more than one year prior to the date of enactment of this Act, shall be exempt from training and service (but not from registration) under this Act.

Though the Protestant clergy had no hand in securing this exemption, their leaders were certainly remiss in allowing the Catholic voice to seem to speak for them. Monsignor Ready insisted that the clergy be treated as a unique class. His objection to "deferment" as compared to "exemption" was frankly stated. It was too "elastic." It left the clergy subject to the possibility of being eventually called to the colors. If the clergy are drafted, it "would dangerously interfere with the progress, even with the preservation of religion, and would result in grievous hardship and suffering to millions of families by depriving them of sacramental ministrations." The Catholic spokesman promised that any loss of fighting personnel arising out of their exemption, would be "generously compensated for by the advantage of morale, unity and loyalty promoted and maintained" by the work of the clergy in their parishes. Monsignor Ready's statement was followed by intensive lobbying designed to impress upon individual members of Congress the importance of the Catholic vote in their districts.

We are bound to say that the argument advanced by the hierarchy, while plausible, was in part a disguise for a deeper reason which was not stated. This deeper reason was the feeling of incompatibility between the profession of the soldier and the profession of the minister of Christ. It is a feeling which is not peculiar to the Catholic but is shared by the Protestant mind as well. The willingness of Congress to grant exemption implied an acknowledgment of this incompatibility by Congress itself.

But is the Protestant minister ready to accept exemption on those terms? Is he willing to encourage in the general mind of the community a conception of himself as one whose moral standard is higher than or different from the standard under which the Christian laity are supposed to live? Conversely, will he consent that the Christian layman may do as a glorious patriotic act what he as a minister of Christ shrinks from doing? And does he see himself without moral embarrassment positively encouraging and glorifying the conscription of the young men of his parish into war service when he, though qualified as to age and physical fitness, is exempted because his profession is symbolic of an ideal which is incompatible with war?

The answer to these questions will perhaps vary as between Protestant and Catholic clergy. The Catholic priest belongs to an order which calls itself distinctively the "religious." Catholic theology allows for a double standard—one for the religious, another for the lay Christian. The priest is confessedly a man apart, a holy man, obligated by his vows to a standard to which the laity is not expected to conform. By his vocation he stands outside, if not above, many of those gross situations in which the common man has to make ethical decisions. It is his calling to be a channel of guidance and comfort and absolution to those who face life in the raw, so to speak, while he lives in comparative detachment from this necessity.

Legal exemption from military service takes cognizance of this status of sacerdotal detachment and sanctions it by act of Congress. Whether such sanction is compatible with the democratic principle upon which our government rests, need not here be considered, though it seems obviously to be a denial of democracy. If the Catholic clergy, however, can demand and secure such exemption, they are acting in full consistency with the conception of their status which their church upholds.

But Protestantism broke completely and sharply with this view. It makes no place for a special caste of holy men. Its ministers are merely Christians who have been specially prepared and set apart by the church to teach, to preach, to administer the sacraments, to administer the affairs of the church and to give guidance to their fellow members in their several parishes. Their status is functional, not sacerdotal. They are held in honor by the church because they are clothed with these sacred functions. But they have no moral or religious standard which distinguishes them from lay Christians. They accept in full the duties of family and social life and the duties and rights of citizenship. They cannot consent that a course of action is right for laymen but wrong for them, or right for them but wrong for the laity.

If it is right for the layman to go to war, it is right for the minister. If it is a layman's duty, it is no less a minister's duty. If it is incompatible with the symbolism of his calling as a minister of Christ to go to war, it is incompatible with the calling of the lay Christian. If the minister approves the acceptance of conscription by his laity, he falsifies his status as a citizen and as a Christian when he demands or consents to exemption for himself. His place in wartime is either at the front with a rifle on his shoulder, the New Testament in his pocket and Christ in his heart, unless the state assigns him a more important service somewhere else—or unless his conscience tells him

that he cannot take Christ with him as he goes to the front of the battle.

A Protestant minister who is not bothered by scruples against war or the militarization of his country by the conscription act, and who accepts the code of citizenship which holds military service to be the acme of patriotic devotion, should incontinently reject exemption and protest against it as a denial of his citizenly right and a falsification of his status as a minister. A minister whose patriotism expresses itself in Christian conscientious objection to all war is equally obligated to protest against an exemption which compromises his deepest principles and stifles his voice before it ever has an opportunity to speak. Both will shrink from the erection of a spiritual barrier between the minister and other Christians.

We repeat, it is not complimentary to the ministry that their rank and file have left this issue to be raised by the conscientious objectors who go to prison rather than take advantage of exemption under the law. This exemption should be repealed, not on behalf of the conscientious objectors but of the ministry as a whole. The Protestant clergy of the nation should with one voice demand its repeal. If the Catholic clergy demand exemption it should be opposed not only by Protestants but by a public opinion that is concerned for the equal application of the rights and duties of citizenship in a democracy. But if Congress is willing to grant it, under Catholic pressure, let the law specify the clergy and seminary students of the Roman Catholic Church, leaving all other clergy and divinity students to accept military service or, if conscience forbids, to refuse and take the consequences.

Perfection, Nothing Less!

EDITOR THE CHRISTIAN CENTURY:

SIR: The habit of making corrections in manuscripts or proofs is one which you as an editor cannot approve, whatever may be your personal practice. I give notice that I shall write some day a grateful note upon all readers of proofs and those hidden servants of humanity who set the type in printing works. They—and reporters—have to become scapegoats when some bad blunder is made. But they have a hard task, and they save writers from many dangers. And it is small wonder that they do not like corrections. *Stet* they like but not *del.*

Yet, whether a writer makes his corrections at an earlier stage, as he should, or not, the artist in words—and that includes all writers— must correct his first drafts. It is not the mark of an inspired writer that he lets his words once written stand forever. He must toil, cut out, insert, re-insert, change, restore, if he is to have that "perfection, nothing less" which every artist seeks.

A reader who opens Plato's *Republic,* and reads the first sentence may well say, "It is a simple statement of fact." But he may be reminded that Plato wrote that sentence eighteen times. This does not deny inspiration to Plato, whom the early fathers quite rightly hailed as Christian; he had the master-thought of the *Republic* like a fire burning within him. But to give this thought in language to mankind he had to toil and to agonize.

An admirable writer, Percy A. Scholes, has collected in his little book, *Listening to Music,* some confessions by the great composers of their methods. To Beethoven the inspiration came as a gift from above of a more tiny fragment, a few notes. This he turned over for months or years, "fashioning and refashioning it, polishing and perfecting." He was most severe upon his own work, and discarded more of his inspiration than he used. The life of an artist for him was not without sweat of heart and mind, and even shedding of blood.

There is one story which reveals this clearly. Mendelssohn used to show a correction of a passage by Beethoven in which he had pasted alteration after alteration up to thirteen in number. Mendelssohn had separated them, and in the thirteenth Beethoven had returned to the original version.

What a waste of time! Not in the least. No one can tell what Beethoven gained from those twelve corrections, which were themselves rejected. He had traveled a long way to return to his starting point, but he had learned much on the way. For such a composer to succeed in his task it was necessary for him to toil and to suffer in the toiling.

And what is true of Beethoven is no less true of the poets who impress their mind not upon strings, but upon words. They must have inspiration, but they must toil at design and execution. There are many writers of whom it must be said not that they lacked inspiration but that they shrank from paying the price in hard work. They did not correct and they missed perfection. Many an artist has made the great refusal through sheer laziness.

There is a familiar story told of so many divines that it is probably true of none. It is to the effect that one preacher once said of another preacher that he mistook perspiration for inspiration. If it was said, it was very foolish. It is much more to the point to say that inspiration does not exempt a writer or preacher from perspiration. Or, to put the truth in Anglo-Saxon, by the sweat of his brow alone can an inspired man finish his work.

Therefore be patient with corrections. Desire even more of them. Alfred Lord Tennyson took endless pains in pruning his poems. "Only the concise and perfect work," he said, "will last." "If I mean to make any mark in the world, it must be by shortness, for the men before me have been so diffuse." In the face of all young things I would maintain that Tennyson was a great poet, but great when he lived up to his own counsel. Would that he had always labored not to be diffuse!

Ever yours,

QUINTUS QUIZ.

Air Raid

STILL beyond this screaming dawn
The music of the stars rolls on;
Above the clash of armored wings
The hope of millions flies and sings.

And beneath today's defeat
Courage rises up to meet
The shock of battle with the song:
"War is short, but peace is long!"

GEORGE EDWARD HOFFMAN.

If America is drawn into the war, can you, as a Christian, participate in it or support it?

By John C. Bennett

First in a Series of Ten Answers

THE EDITOR asks, "If America is drawn into war, can you, as a Christian, participate in it or support it?" I assume that the question refers only to a war against one or more of the Axis powers in the present world situation, and so, my answer is "Yes." My affirmative answer does not mean that I am advocating full participation in war by this country (at a later point I shall explain my reasons for not advocating it). I do approve our present policy of intervention. In doing that I must face now the possibility that such a policy may lead to our involvement in war in the future. One cannot support intervention now and refuse to support the American government in war in case war should come as a result of that intervention. Therefore, the most important question of principle is now settled in my mind. Moreover, those of us who honor the Chinese and the British for their resistance can hardly withhold support from our own government in case this country becomes involved in the same struggle. The fact that Christians in America do not now face the issue in the same form in which it confronts Christians in China and in the British Commonwealth is an accident of geography.

I

I confess that if the editor had sent the same question to me a year ago I should have given a different answer. It would have been a "no" based, not upon absolute pacifism, but upon the judgment that modern war is so destructive and so futile that whatever the issues may appear to be, to limit its area is more important than to insure the victory or defeat of either side. In an article in The Christian Century in November 1939 I gave expression to that point of view in relation to the present European war. Since that time I have been forced against my will and contrary to my habits of thought and feeling to change my mind. I have publicly expressed this change of mind with great regret. I find myself in a minority among those groups of Christians with whom I have usually felt most kinship but with the majority in the nation. No one can be in that position without great danger to his soul!

I can put the essential reason for this change in mind in a sentence. *The fall of France and the immediate threat of a German victory opened my eyes to the fact that the alternative to successful resistance to Germany is the extension of the darkest political tyranny imaginable over the whole of Europe with the prospect that if Europe can be organized by Germany the whole world will be threatened by the Axis powers.* Before the events that followed the invasion of Belgium and Holland I was living in a world of illusion. It was a world in which the only pattern that I could take seriously was the pattern of the last war and its consequences. It was not a lonely world in which to dwell and it is still thickly populated by those who allowed their attitude toward war to become crystallized at the close of the last war and who refuse to see that the world today is threatened by something far more dangerous than a German victory might have been in that war and far more disastrous than the peace of Versailles. Those who still live in that world of illusion concentrate their attention upon the causes of Hitlerism and they refuse to act on the realization that Hitlerism is now a force that has great momentum of its own, that its consequences cannot be overcome by repentance concerning its causes.

A final German victory would mean the exposure of all the peoples of Europe to the German secret police. It would mean the systematic destruction or at least the silencing of the leadership in all conquered countries. It would mean a fate beyond description for the anti-fascist exiles who have found refuge in those few oases that remain. It would mean the loss of cultural and religious freedom. (The Treaty of Versailles did not subject central Europe to this kind of foreign control and it did apparently leave room for national recuperation.) The press and the universities in conquered countries would share to a great degree the fate of the press and the universities in Germany. Even the churches would lose their freedom to speak about this world. The defeat of Britain would enable the nazis to organize Europe to support their attempts to extend their power over Africa and South America and such a victory for Germany would enable Japan to consolidate her power in Asia. We in North America might be able to ride out the storm but we could do so only by turning this continent into a fortress. But whether we can do that or not, Christians who seek to be responsive to the demands of love must recognize their responsibility for saving others from tyranny, for the restraining of violence which is already let loose upon the world.

If this is a fair picture of the probable consequences of a final German victory, the assumption that seemed so natural in the nineteen twenties, that it makes little difference who wins a war because all lose, hardly fits our situation. If the threat of such a series of consequences is less vivid than it was a few months ago the reason is the success of British resistance.

II

In order to make this position clearer I shall now consider three assumptions which are common among us and which, for many Christians, disguise the real situation.

1. It is often said that what is taking place is a revolution or "the wave of the future" and that we must learn to like it. It would be more accurate to say that in nazism we have tendencies which represent a remote past rather than the future. The success of nazism means the undo-

ing of the results of previous revolutions. There is ample truth in the idea that the success already attained by the nazis is a judgment upon the democratic nations, upon their policies following the last war, upon their imperialisms, upon the capitalistic mind that has so largely controlled them. But let us remember that British imperialism is in the process of decentralization, that it contains many means of self-correction, that it permits criticism of itself from those nations under its rule and that it encourages criticism of itself at home. It is imperialism with a troubled conscience. To substitute for that imperialism this new totalitarian rule that stifles all criticism, that acknowledges no standards, that deliberately seeks to make non-German peoples politically, culturally and economically subject to the "superior" race, is a revolution, but to use that magic word does not make the actual thing less hateful.

This development may be a revolution against capitalism. It does involve the organization of economic life for the sake of a collective purpose. But to say that any form of collectivism is good is as stupid as the blind resistance to all collectivism that is so common in this country. Collectivism so concentrates power that it enhances the possibility of "demonic" developments in society. It is good for men to cooperate for a common purpose but if the purpose be evil, the very goodness in the process of cooperation multiplies the evil results of the purpose. National Socialism does not represent "the wave of the future." It is supremely reactionary because, as I have said, it discards the gains of past revolutions. Collectivism that becomes total tyranny is worse than the inefficiency and the injustice of capitalism. Collectivism which is the organization of economic life to maintain the power of an elite or to provide false glory for a nation is a betrayal of the masses to whose interest in security it first appeals.

2. It is often said that if Germany wins one can expect that her rule will become more moderate as she becomes more secure. Such a speculation points to the truth that there are limits to tyranny. In the long run God will not be defeated in history. I do not believe for a moment that Germany can build a permanent structure on the present basis. Sooner or later there will be division at the top or revolt from the bottom. But it would be a disastrous error to form our policy on the basis of a hope that moderation will render German rule less hard to bear. We must remember that modern forms of power enable a small minority to rule for a long time by sheer coercion. As a last resort those who are willing to act with complete ruthlessness can use air power to keep a defenseless population in subjection. The fate of Rotterdam suggests that such complete ruthlessness is never far away.

If Germany consolidates her power in Europe for a decade she can break the continuity of institutions, she can demoralize the population, she can destroy the leadership around which opposition might rally, she can begin to pervert the minds of the rising generation. There will be an end to it but that end will probably take the form of civil war made possible by a split among those who control the military power. There would be a new revolution against the results of this revolution. The question that now engages us concerning the use of force by Christians to prevent the consolidating of nazi tyranny will then become the question concerning the Christian's support of revolution against that tyranny. The principle would be the same in both cases.

3. There are some American Christians who now take at their face value the statements of European Christians who are under nazi rule or who live in neutral countries that are within the orbit of nazi rule. Some of those European Christians are saying that their own fate is a judgment upon the sins of their churches and upon the sins of secularist democracy. They hope that the present catastrophe may lead to a cleansing of Europe and the development of a more Christian culture. Marshal Petain is credited with that hope. But this judgment which Christians must make concerning the religious meaning of their own fate should not be turned into a political judgment by observers, enabling them to look more complacently on that fate.

The outside observer can see clearly that the alternative to secularist democracy now available is not some kind of Christian authoritarian society but a blatantly secularist tyranny. He may also recognize that while those who are suffering persecution may have a right to take satisfaction in the purging effect of persecution, the other side of the picture is that a church driven underground loses touch with the rising generation where the state controls education. The church in the catacombs has an obligation to come out of the catacombs at the first opportunity to mold the mind of the community. The church that is made silent by oppression has the responsibility to seek for the development of a social structure in which it can break that silence.

III

In the face of the real alternatives that are available to us, the Christian is caught in a tragic dilemma. The American Christian can in some measure evade the dilemma but that evasion is more apparent than real. Those Christians who favor aid to Britain and China are morally committed to the use of military force. Those Christians who oppose such aid to Britain and China are in part responsible for the extension of tyranny. The latter may cover up that fact to their own satisfaction by their belief that if only we or the British were sufficiently moral it would still be possible to have a peace now by negotiation that would prevent the full tragedy of a German victory as well as the tragedy of continued war. When you are dealing with the Axis powers negotiation is but a euphemism for surrender and for the abandonment of Germany's present victims to their fate. Conceivably the time may come when negotiations would be better than fighting to a bitter end but that would depend upon a balance of power in the world that could insure the keeping of agreements, especially the agreement to evacuate conquered territory and restore full independence. That balance of power would depend upon the success of the British in demonstrating that Hitler cannot win.

Pacifism as a political policy for this nation would encourage a German victory, would probably make impossible that balance of power on which negotiations in the future would depend. Pacifism as non-violent resistance can be effective only when victims and oppressors occupy to some extent the same spiritual world, when

there is enough freedom of expression so that victims and oppressors can face the same facts. But pacifism as non-violent resistance cannot penetrate the walls built by censorship behind which whole populations are blinded by propaganda. The pacifist says that in the last resort those who adopt a policy of non-violence can themselves bear the suffering that results from their policy. But even that is not possible. When American pacifists agitate against aid to Britain, the suffering that would result from that policy would be borne not by them but by people in London.

For the Christian to support violence even if he believes that submission to tyranny may in some cases be worse than violence is for him to become party to intolerable evil. His is a tragic decision. If the only alternative to absolute pacifism were the uncritical support of war, with hatred and without repentance, it would be better for a Christian to be a pacifist regardless of the consequences. But there is another alternative. It has already been tested in experience by many Christians in China and England. It was once embodied in Abraham Lincoln. The marks of it can be briefly summarized as follows:

Those who represent this form of non-pacifist Christianity have no illusions about war while they support it. They know that military force may prevent something from happening but that it cannot make anything constructive happen. They know that their own nation shares the guilt for the war and so they do not locate all evil in the enemy nation. They know that it is never right to indict a whole nation, that though a whole nation may seem to suffer from a collective neurosis, the people of that nation must be healed and force cannot do the healing. They do not allow themselves to forget that the last war was a failure and that everything depends upon the peace which follows a war. They realize that this war is an explosion resulting from unsolved problems and that the new order that follows this war must overcome international anarchy as well as the insecurity caused by the failure of capitalism to turn productive power into distributed abundance. They are determined to preserve the bonds which unite Christians of all nations in the world church and they desire to begin now to build the bridges that can be completed after the war's end.

Those who represent this outlook welcome the fact that there are pacifists in the church and the nation who concentrate on the redemptive tasks of the Christian, leaving to others the political problem of restraining aggression and tyranny. They know that the urgency of this political problem and the pressures of public opinion are only too likely to cause them to forget important aspects of the Christian perspective. They will be reminded of those aspects more surely by pacifists who themselves admit that their own decision to leave to others the political problem is also a tragic decision and that they have no strategy available to the nation for coping with the threat of Axis domination.

IV

At the beginning of this article I said that my affirmative answer to the editor's question does not mean that I advocate full participation by America in this war. I do not believe that the most important issue is the legal status of neutrality or belligerency but rather the degree of responsibility that America should now assume for the defeat of Germany on the continent of Europe and for the defeat of Japan in Asia. Those who argue that if we do anything important to help Britain now we are obliged to enter the war do not distinguish between the responsibilities of an individual and those of a nation. Individuals can throw themselves into crusades with abandon. Governments which are trustees for the welfare of whole nations must move more cautiously because of the complexity of their responsibilities. Those who argue that we should do either nothing or everything to help Britain or China in order to persuade us to do nothing are willing to sacrifice the people of Britain and China on the altar of our own consistency. I believe that the American government is right at this time in seeking to give what help it can to the centers of health in other continents without assuming unlimited liability for the policing of those continents.

It seems to be a fact that we can give the most important aid to Britain and China now without declaring war and without assuming the unlimited liability of which I have spoken. This aid should be increased in volume. It should be given and not sold. Our country should organize its life so that the aid can be given with all the efficiency possible. If we were in the geographical position of Sweden or Yugoslavia such a policy would mean war for us. But in our position it means only the risk of a further degree of participation with still a chance to choose the extent of our liability in the war. Not to take this risk of war now is to run a greater risk of war later if Germany and Japan succeed in consolidating their power. America has an important stake in what happens in Europe and Asia but America does have a destiny that is not to be identified completely with what happens on either of those continents. An American government will be most true to all of its responsibilities if it adheres to its present course of selective intervention and attempts to keep this country from being bogged down for a generation in the struggles of Europe or Asia.

One thing is clear: the American people are determined to avoid full participation in this war. In this they are morally no better or worse than other peoples because no democratic nation goes to war until it is convinced that its own security can be safeguarded in no other way. In the long run we may welcome this strong inhibition against foreign military adventures as a safeguard against a new American imperialism in the broken world that this war will leave. Those who feel as I do that America should have a troubled conscience about being a beneficiary of the struggles of others should not seek to trick or overpersuade the nation into full participation in the war. On the other hand, American Christians who reject all war on grounds of Christian pacifism would do well to keep themselves under criticism when in order to buttress their pacifism they are tempted to be unfair to those people who are bearing the brunt of the struggle to prevent the Axis powers from organizing the world.

The second article in this series, by John Haynes Holmes, will appear next week.

Our Wrecked Japanese Policy

By Oswald Garrison Villard

WHEN Japan joined the Axis a large part of our Asiatic policy collapsed with a crash. That this move was aimed directly at the United States was proclaimed in Tokyo, and it was the more striking because two years previously Japan had declined to enter the anti-Comintern pact, the forerunner of the new Axis "league of nations." It is true that Washington either ignored or ridiculed Japan's joining Hitler and Mussolini as being of no great importance to us and of no value whatever to Japan. Nonetheless it was important—extremely so, if only because it was a sharp answer to the underlying basis of our attitude toward Japan which has been predicated upon the theory that the only way to deal with her was to overawe her. That was "the only language" the Japanese militarists could understand, according to Washington. And now Washington is outtrumped.

The whole game has been played around our battleships. The fleet has been kept in the Pacific in a state of complete readiness. As the condition of affairs in Asia got worse, we increased our military and naval strength in the Pacific, annexed a couple of islands, obtained joint occupation of others and began fortifying and dredging the harbors of various atolls. At two sessions of Congress the navy demanded in vain that it be given $250,000,000 to fortify the island of Guam, which is farther from the United States than are the chief Japanese islands; we may be actually at work erecting defenses there now since a vast sum has been placed in Mr. Roosevelt's hands for his personal disbursement, not to be accounted for until the emergency is over. We have excluded even our own citizens from certain Aleutian Island harbors reserved for defense purposes.

Playing Chess with Battleships

While all this has been going on our admirals when testifying to Congress have insisted with tongues in cheeks that Japan had no right to be alarmed by our steady advance across the Pacific. Admiral Leahy—whose gifts as a diplomat have now won for him the important mission to France—actually declared a year and a half ago that the fortifying of Guam could not be construed as a threat to the mikado's empire because there was not a bomber that could fly with a war load from Guam to Japan! It is no exaggeration to say that in this game of diplomatic chess—and of human lives—which the Roosevelt administration has been playing with Japan, battleships have represented everything but the pawns.

Naturally, the coming of the World War intensified this policy, but so changed its character that no one can deny that our fleet is now in the Pacific as much in the interest of England as of ourselves. Three years ago a certain Englishman of distinction, who has since received high diplomatic rank, appeared in this country to advocate unblushingly that the United States take over the protection of all of England's interests in the Pacific in exchange for which the British fleet would safeguard us in the Atlantic. He was laughed out of court at that time, winning, however, the sympathy, it is reported, of a small anti-Japan clique in the state department.

But what he asked has come to pass. We have taken over England's interests in the Pacific and have played the good old-fashioned imperialistic game of interfering, protesting and threatening, much as England would have played it in our place. The welkin rings with assertions that "Britain's fleet is our defense," that it is our first line of protection against Hitler and that if it is captured or destroyed we shall have to face war with Germany at once. The Chinese newspapers today speak openly of the "alliance" between England and the United States when urging that China shall join this new axis. The Japanese press uses the same term.

Strengthening Japan's Militarists

Well, the net result of our policy is that it has compelled Japan to throw herself into Hitler's arms. It has not frightened Japan out of China nor prevented her going on into Indo-China. It certainly will not keep Japan from attacking the Dutch East Indies if she believes that it is to her advantage to do so. Washington hopes that the new agreement with the Dutch by which Japan will now obtain 1,500,000 tons of gasoline a year will satisfy that country, even though it is not available for aviation purposes. Our policy has, of course, played into the hands of the Japanese militarists and helped them to rise to their present position of complete control of Japan by enabling them to delude further their unhappy countrymen by pointing to the American advance across the Pacific. It has given them the only excuse needed for speeding up the construction of their new warships and laying down more.

Conversely, our policy has been such as to compel the United States to appropriate, or authorize the appropriation of, billions of dollars to construct a two-ocean fleet, the maintenance of which, when it is completed six or eight years from now, will cost nearer two billions of dollars a year than one—in itself a frightful burden upon the taxpayers. (The whole cost of the United States government for all its services, including army and navy, in 1915-16 was only $782,534,548.) It has led to our advancing our policies in Asia far beyond anything ever dreamed of by Secretary Hay, or any other defender of our Open Door policy. We are not only protesting against Japanese aggression in China, but have discovered that we have a vital interest in preserving the status quo both in Indo-China and in the Dutch East Indies, and if we have not already put Siam on notice to keep out of Indo-China that is surely only a temporary oversight. More than that, the press reports our government as actually negotiating for a share in the British base at Singapore. This although naval officers state that Singapore is too far away from Japan to be of use as a base of fleet operations if we should go to war with the island empire!

All this rapid entanglement in the fate of Asia is cer-

tainly not to be justified because of our relatively small investments in Asia, or of the need of upholding the Open Door policy which has certainly nothing whatever to do with a naval base at Singapore or with the naval bases which, it is understood in Washington, will soon be ceded by Australia so that we may have a line of them to connect us with that country. It is obviously due solely to the fact that we are in an undeclared war against the Axis. It is a 100 per cent imperialistic development such as was not even dreamed of in the early days of our annexation of the Philippines when Henry Cabot Lodge and Albert J. Beveridge and other statesmen of that time declared that the United States flag would soon, like the British, know no setting sun.

Into the Arms of the Axis

And the first harvest of all this is that Japan has joined the Axis, that if we go into the war to help England we shall have to fight at once on two fronts, with the vast new second fleet not yet even laid down! Moreover, according to military men, even this newly authorized armada does not provide all the special types of vessels and impedimenta a war with Japan would call for, such as lighters, armored barges, movable piers and cranes, and so on. Forgotten is Franklin D. Roosevelt's article in *Asia* reprinted in 1934, in which he states that a war with Japan is practically impossible, that it could result only in a stalemate with "Japan and the United States . . . making faces at one another across a no-man's-water as broad as the Pacific."

The truth is that you cannot overawe dictators. If they think the time has come to fight they are willing to face odds, particularly if they are in danger at home from their suffering and unhappy peoples, and thus seek to divert public attention from their domestic failures or dangers. Of this the classic example is the third Napoleon who staked all on winning the war of 1870 and lost. He was not in the least bit overawed by the size and power of the Prussian, Saxon, Bavarian and Württemberg armies. The same was true of Hitler last fall. It is known that there were military officers in Germany who were opposed to Hitler's going to war with the Allies. They thought the odds too great and begged him to hold off a little longer until the German military machine could be perfected. Nevertheless he took the chance and to date has met with incredible success. The whole overawing business is a delusion and a snare, and is certain to invite war if it does not entail it.

An Alibi for the Statesmen

But the worst thing about putting your faith in superiority of armaments, of which you can never be sure, is the effect that it has upon a country's statesmen. It gives them the constant consciousness that they have something to fall back upon if they make a failure of their statesmanship. It prevents their feeling that they *must* find a way to a peaceful solution. It is so easy to turn to battleships and to insist that these are the only arguments that carry weight with your antagonist. This was strikingly illustrated by Norman Davis when he represented the United States at the futile naval disarmament conferences abroad. Whenever he returned from them with nothing to show for the efforts made, he announced that we must build more battleships at once—we must have more cards in our hands to negotiate with the other fellows.

All of which keeps statesmen from seeking and creating other ways of ending international disputes. It tends to prevent their planning for international organization, for bringing all parties to a dispute into the same room to stress, not the relative size of fleets, but the removal of the causes of war—hindered trade, economic injustice and lack of parity in access to raw materials. Battleships do not require so much intellectual and moral effort. They aid you to avoid the blame if you fail to find a way out by diplomatic and common-sense methods—if one can attribute common sense to the foreign ministers of any country.

Where We Have Failed

With us the question of other methods seems always to have been subordinated to battleships in our controversies with Japan. We have taken our infantry out of China and kept our marines; we have twice ordered our nationals out of Asia, and let them stay; we have put our marines to the fore in Shanghai; we have demanded the reopening of trade routes. But from the beginning we have failed, as we have in our attitude toward the European struggle, to use our moral influence to bring the combatants together, especially by portraying to them exactly what kind of new order we think there should be in Asia with ourselves leading off by relinquishing our extraterritorial privileges in China and withdrawing our armed might.

On the side of "measures short of war" we have also vacillated. Two and a half years ago the government was declaring that it would not impose any boycott on Japan because that would hurt China; expediency thus took precedence over what was right, and we have ever since shared the blood-guilt of Japan's aggression in China by supplying her with 70 per cent of the means of war. And now at last we have begun to ban after all—at least to the extent of putting embargoes on aviation gas, on aviation lubricating oil, on certain machine tools, on number one scrap-iron and steel; and of course our airplane manufacturers have been glad to join in a voluntary boycott since they cannot possibly meet the demands at home and from England for their products.

But if there are hesitation, vacillation and contradiction in other aspects of our Japanese policy, there isn't any about the handling of our battleships. They are placed just where the government thinks they will frighten and hold the Japanese in check.

Sursum Corda

"LIFT up your hearts . . ."
Bid us rather raise millstones:
By what system of levers and pulleys
Can we lift up our hearts?
Our hearts are too heavy.

EDITH LOVEJOY PIERCE.

The Threat to European Churches

By Adolph Keller

THE LIFE of the European churches is threatened by three deadly perils: permanent impoverishment, the loss of liberty, and the temptation to compromise with present political ideologies.

The new poverty which is invading nearly all Continental churches does not consist simply in the difficulty of balancing budgets. It is not that harmless and natural poverty one finds in the Near East and in other lands of sunshine, nor is it a romantic or ascetic poverty—the sweet spirit St. Francis espoused in a mystical union, as Giotto painted it. The growingly desperate poverty of the churches in Europe is rapidly becoming a problem of faith. The question on the lips of homeless, famishing Christians is: Will a God of Love abandon his children and let them starve? Is the solidarity of the family of Christians a reality or a lie?

Starvation Around the Corner

Herbert Hoover estimates that millions in Europe will die of starvation this winter. What I saw myself on my way from Geneva to Lisbon, where I took the Clipper for America, corroborates Hoover's statement. Four weeks ago I saw refugees and fugitives wandering along the roads of France, sleeping in camps or barns or at the roadside—women and old men and pale children. I saw hunger-pinched faces in Barcelona, where a Swiss family of my acquaintance could not invite me to their dwelling because "we have neither bread nor meat, nor rice, nor oil for cooking" (in an oil-producing country!). Reports from other places—Belgium, Poland—reveal that hunger is stalking from country to country. And wherever hunger enters, the cry rises up, "Is this God's will?"

The second peril that faces the churches of Europe is loss of liberty. Oppression and persecution dominate the social and political life of more than one nation and affect deeply the life of the churches. The Bolshevik government denies to the Christian church three conditions essential to her life: the Bible, free and open preaching, and the religious education of children before the eighteenth year. A National Christian Mission such as is now taking place in the United States would be impossible in Russia, but godless propaganda meets no obstacle. In Germany the Bible is not prohibited, religious education is possible even in public schools provided the teacher still has some religion, and preaching is permitted so long as the preacher does not interfere with public affairs or criticize the government. But Niemöller is still in a concentration camp and many famous and courageous preachers have been muzzled. Spain, which in the revolution of 1930 promised religious liberty, is again denying it to the Evangelical churches. Recently the police arrived with trucks at the Bible depots to seize the Bibles which the British Bible Society had sent for the use of Spanish Protestants.

The third peril is greater than open oppression or persecution. The church faces it wherever she is tempted to enter into an easy compromise with secular powers and ideologies. A "theology of success" is ready to say yea where a categorical "No!" is called for. The piety of compromise would betray Christ for the thirty shillings of a chained existence as an institution. The church which desires an idyllic peace with the spirit of this world is in danger of forgetting that the idyll is over and that Christianity now can live only in a heroic form, as a militant and suffering church.

Is there a defense against these three dire perils which threaten Christian life and the Christian heritage in so many lands today? Yes, there is. But it is being waged not by an ecclesiastical hierarchy or by an official institution but by small groups of the "two or three who meet in the name of Christ" and by the millions of "unknown Christians" in all countries. By their heroic act of faith they are defying the danger. In France, Belgium, Holland, Poland, Norway, Spain, Lithuania, millions pray in vain for their daily bread, and yet continue, paradoxically enough, to believe that God is love. Their willingness to suffer and die is their form of faith, their defense against mere resignation or despair. God, today, is not only with the living, but with the dying also, and the present cheapness of human life is, for Europe's Christians, no denial of the unique and ultimate value which the cross of Christ means again for them. They suffer with the Man from Nazareth who so often did not know—like them—where to lay his head.

Birth of a New Faith

It is a similar act of faith which is the defense against oppression and persecution—a faith like that which inspired Mary Durand, the Huguenot who lay for more than thirty years in the tower of Aigues Mortes. She scratched with her nails into the sandstone walls of her prison the sole word, "Resist." That word has become the slogan of the millions who refuse to bow the knee to Baal. Pastor Niemöller is only one of many thousands of intrepid Christians in many countries who, as the Psalmist says, are sitting in hell but know that God also is there—in the lion's den, in the catacombs, in the prisons and concentration camps, in the Siberian forest where one forgotten minister has neither the comfort of a Bible nor the support of a congregation but only that unwavering spirit which fights the good fight and remains faithful unto death. The same spirit has emboldened the women of Russia, poor uncultured creatures though they are, to defy the law by teaching religion to their children, for they see that otherwise a pagan generation will grow up to rule their country. They, not the high priests nor any institution, are saving the Russian Church. Those unknown Christians in all the lands of Europe are the defenders of the Christian heritage which for millions today has become more living than in times of peace and comfort.

It is faith, finally, which is fighting against the theology of compromise—faith as a rethinking of the biblical truth, as the reorientation of our lives to the personality of Jesus

Christ, as surrender to God's will. The church is where Christ is. A cry for the living Christ is today rising from the hearts of millions of Christians in the church and outside the church. They know that the real meaning of the modern "myths of the twentieth century" is to be found in the story of the grand inquisitor which Dostoievsky told in *The Brothers Karamazov*. The great novelist shows us how Christ returned to preach his gospel again in the streets of Seville. The grand inquisitor had him arrested at once and went to question him in the deep night. "Why didst thou come back?" he asked. "Thou hast left thy task to the church and we know much better how to fulfill it in this world than thou didst. Go, and come never more!" The only answer Christ gave the grand inquisitor was to kiss his aged, faded lips.

The Last Cry of Millions

"Go, and come never more"—that is the word which a pseudo-religious world shouts in the face of the living Christ. *"Maranatha"*—"Come, our Lord Jesus Christ"—is today the last cry of millions of faithful Christians. For they are sure that there is no other salvation for this world than the living Christ.

Such is the spiritual state of the faithful church on the Continent. Luther once said that God kills when he vivifies. This paradoxical truth is the sole hope of Europe's starving, persecuted, dying Christians. They still believe that even when they lose their life, a new spiritual life is given to them which is hidden with Christ.

Will America, cinema-minded as she sometimes is, remain simply a spectator of this heroic struggle? Will she leave these millions whom she calls brethren to their fate? Will she let them starve and in guilty ignorance or indifference fail to see what is at stake—that they are defending the faith which is our common faith?

America's Relation to Europe's Churches

America has opportunities unique among those which God lays at the feet of men and Christians of good will. The American churches can also become defenders of the faith, even if they know that the contribution which comes out of suffering may be deeper and stronger than that which comes out of plenty and comfort. They can defend the faith by bowing down in love and mercy to the starved and wounded brother by the wayside. So doing, they will show what Goethe once called the "threefold respect"—respect for what is above us, for what is beside us, and for what is below us; namely, poverty, suffering, misery.

America, thinking of the construction of a new world, may have other opportunities. She may give us a united, dynamic church. She may give us a Christian labor movement. She may give us a Christian youth, not less enthusiastic for Christ's cause than the young communists are for the cause of Bolshevism. She may solve the racial problem in a Christian spirit. Fostering a free church in a free state, according to Cavour's famous phrase, she may find the right methods for influencing and educating the political world. But these are tasks that must wait for time. Her most urgent task now is to be the good Samaritan to the Christians of Europe and Asia. Let her do it quickly—else they die!

VERSE

Quatrain

LET'S lay St. Francis and the Christ
Away "for the duration";
Achilles is the hero now
Deserving emulation.

VERA C. DARR.

The Phoenix

HERE is the end of all things, in this gray
And smoldering torch of Lucifer down-hurled.
Here is the end—the expiring breath of a world
That lived too recklessly its little day.
Its spirals yearning toward the stars are dust;
Its lovely flower of faith and hope betrayed
Into a formless char. Low, low are laid
All the high hazards where man put his trust.

This is the end. . . . No! No! Hearts were not made
To crush below the iron heel of death.
Out of these ashes, out of this very wraith
Of ruin, white wings lift, strong, unafraid.
The valiant plumage of our dreams shall rise
Past this poor wreckage to the waiting skies.

RUBY WEYBURN TOBIAS.

Bridges

HERE in America we are building bridges,
Highways for friendly feet over sundering rivers,
Paths to the luminous sweep of unnumbered tomorrows.
When will they build bridges to endure forever
Over the Rhine?

Here in America we are building bridges,
Arches airy as dreams in the lure of morning,
Pointing forever the wonder of fathomless distance.
When will they build bridges no fears may trouble
Over the Aisne?

Here in America we are building bridges
For corn and wine to pass on the wains of plenty,
For the going out and the coming home of children.
When will they build bridges no bomb shall shatter
Over the Marne?

Here in America we are building bridges,
Bidding the twilight traveler enter and welcome,
Wishing the guest departing a happy journey.
When will they build bridges no sentry watches
Over the Seine?

LEWIS WORTHINGTON SMITH.

DECEMBER SURVEY OF BOOKS

All or Nothing

A PHILOSOPHY OF THE CHRISTIAN REVELATION. *By Edwin Lewis. Harper & Brothers, $3.00.*

LEWIS holds that Christian truth can be expressed today only in a neo-orthodox position in which faith in the unique, supernatural miracle of God's incarnation in Jesus Christ controls all Christian thinking and offers the only alternative to skepticism and despair. At the same time he would avoid the extreme of denying all value to reason and natural religion. The fact that the path of mediation is slippery may explain some of the confusions which abound in this book.

The argument appears to be this: If life has meaning at all, that meaning is in the context of the world-ground, God, who creates and sustains the universe. Creation and history are God's self-revealed words; but these are unclear words and they raise questions which, without some other revelation, are unanswerable. In a historical individual, Jesus Christ, God has broken into the natural order through a sheer miracle, has spoken his "absolute," "final" and "perfect" word. Christ has atoned for man's sin through his life and sufferings. His pre-existence, birth of a virgin and resurrection are organic elements in the revelation and must be accepted by the Christian. One cannot prove all this to be so. It must be accepted in faith; but the faith is not unreasonable, for reason points to the necessity of such a revelation. When this faith is accepted life becomes meaningful, fruitful and assured of ultimate triumph. Thus experience validates faith.

In defending this position Lewis practically excommunicates those who disagree with him. After stating the faith as he sees it, he says: "It is still here being declared that what has been written heretofore is what Christianity is, and whence it is, and what it means." The Christian faith is "either wholly true or wholly false."

This absolutism comes with bad grace from one who admits that there has been "endless discussion" concerning the essentials of the faith, whose doctrine of the atonement is Old Calvinism, whose doctrine of the Scripture is a qualified modernism, whose doctrine of the church is both Protestant and Catholic, whose Christology blends supernaturalism with the position that God in Christ "accepted the limitations of the human," who neglects almost entirely the Reformers' doctrine of the "hidden" character of God in Christ, who disagrees with Brunner on the virgin birth, with Barth on natural theology and with many other Christians on many other things. Such books drive this reviewer to propose that for a few years all Christian theologians who use the phrase "the Christian view" should immediately insert in the text a clear statement of how "the Christian view" is arrived at.

It is difficult to discuss Lewis' position on the central problem of faith and reason, for throughout the book he wavers in his judgment about what reason can do for faith. What is one to do with a sentence like this: *"The greatest proof of Christ is that he cannot be proved"* (italics his, p. 143)? How does he think reason and faith are related when he says that Thomas Aquinas laid down the principles for the solution of the problem and then declares in flat contradiction to St. Thomas that without revelation human reason hears nothing but the echo of its own questions from the void (p. 101)?

Much criticism is directed at Professor Wieman's position. Too much of it is irrelevant to what Dr. Wieman has written. Where has he ever spoken of God as an appearance? Where has he ever denied that God is a real being, or that he answers prayer, or that he is creative? What about Wieman's doctrines that God is the dynamic, creative source and sustainer of all good, the redemptive power in whom we live and move and have our being? Does this God "possess not a single one of the powers, qualities or attributes which Christianity has always assigned to God" (p. 161)? How can Lewis possibly describe Wieman, a pragmatist, as following a "purely rational approach to the fact of religion" (p. 268)?

Lewis also attacks naturalism in general, by which he seems to mean something like nineteenth century materialism. What has that to do with naturalistic philosophies like those of Dewey and Whitehead and Wieman?

Through all these difficulties I believe that Lewis is struggling with a profound truth: *Christian thinking is conditioned by the historical acts of God in nature, in Christ and in the Christian fellowship.* Just because the problem of formulating this truth is so crucially important it is cause for sadness that Lewis' solution should be stated in such confused and dogmatic terms. We can sympathize with his own struggle, the marks of which are here on every page, but surely one who finds Christian truth so difficult should state more accurately the views of other Christians who also have their struggles, and who find other interpretations of the gospel more intelligible and meaningful.

DANIEL D. WILLIAMS.

Half a Century of Religion

RELIGION YESTERDAY AND TODAY. *By Henry Sloane Coffin. Cokesbury Press, $1.75.*

WHAT A LOT of excellent books are provided by the various lecture foundations throughout America and Europe! Not all of them are, of course, of equal value, but many of them have been quite significant contributions to religious thinking by our outstanding religious leaders. The book here under review was given in lecture form on the Charles F. Deems lectureship in New York University and the Jarrell Foundation at Emory University in Atlanta.

"Yesterday and today" purports to cover a half-century in religious thinking, though the author acknowledges that he is speaking of only a section of American Protestant Christianity. While there is nothing strikingly new in the book, it is of genuine interest to have placed in contrast once again the older with the newer, especially by so keen an interpreter of the passing scene as President Coffin.

"Yesterday" was deeply influenced by the new evolutionary science and made many necessary adjustments in its religious faith, suffering not a little also in its ethical outlook. The cheerful optimism engendered by the belief in automatic progress was rudely shattered by the World War and its aftermath. The result of this has been a reassertion of man's dependence on God. The doctrine of divine immanence, widely held yesterday, was largely influential in causing a break with historic Christianity and the development of a self-sufficiency strongly in contrast with the teaching of Christian faith. "Self-sufficiency," the author declares, "has been the ruin of civilization after civilization." But today, "our confidence is not in ourselves or in our civilization, but in God, who is more than is discoverable in the present world." The author hopes, however, that "the transcendence

of God will not be pushed with us to the lengths which certain of its European prophets, notably Karl Barth and his disciples, are pushing it."

It is such contrasts as these that appear throughout the book, as the writer discusses biblical criticism, religious experience, the social conscience and the church. It is, on the whole, a very readable and compelling statement. It will be found to be stimulating and provocative at many points. Unrepentant liberals will not be too happy about some parts of it. Perhaps it will serve to them as a challenge to make liberalism more meaningful and compelling than Dr. Coffin seems to find it.

CHARLES S. BRADEN.

Two Great Traditions—Both Failures

TO THE FINLAND STATION: A STUDY IN THE WRITING AND ACTING OF HISTORY. *By Edmund Wilson. Harcourt, Brace & Company, $4.00.*

WHEN the tsar had been dethroned and the "moderate" communists were in control at what was still called St. Petersburg, Lenin returned from his exile in Zürich. Since he came via Finland, he arrived at the Finland station. The present study ends at that point—or rather on the evening of that day, when the collapse of the provisional government and the dominance of Lenin were already assured. Hence the title. That day marks the *terminus ad quem* the narrative moves.

The *terminus a quo* is the seventeenth century Italian, Vico, who wrote a book which affords such ground as there is for calling him "the father of the philosophy of history." Of course there had been earlier thinkers who had theories of history, of the meaning, the dynamic and the guiding forces in human affairs. Vico differed from them in holding that history was what men made it—not what a few great leaders made it, not even what God made it, but what all men made it by their collective efforts, their interactions and the play of those social forces which are the sum total of the human endeavor. History is therefore not "past politics," as Freeman long afterward said, but the whole complex stream of human experience, of which man himself is the maker and molder.

But Mr. Wilson does not exactly start with Vico. Rather, he starts with the discovery of Vico by the French historian, Michelet (1798-1874). In the first part of the volume, he traces the course of nineteenth century "liberalism" on its intellectual side in the writings of Michelet, Renan, Taine and Anatole France. Michelet, fired with enthusiasm for the liberties gained in a revolution that he was born a little too late to witness, devoted most of a long life to writing a many-volumed *History of France,* in which he attempted to re-create the very atmosphere of each age, to depict the people of the past as they seemed to themselves, and to show the influences of social and economic environment. Keenly sensitive to the injustices of his own time and sympathetic with the people who suffered under them, he could think only of such remedies as a general improvement of education, a synthetic humanistic religion, and an admonition that all Frenchmen should love each other and France. He stoutly opposed socialism or any other remedy that would disturb property interests or the settled order of society.

Renan, abandoning his study for the priesthood, turned against the church and, as a thoroughgoing man of the Enlightenment, applied scientific method to the history of religion and to the unmasking of superstition. He was a Voltaire of the nineteenth century, but without Voltaire's humanitarian passion for justice and without such a foe as drew Voltaire's fire. He reduced the history of man to a history of ideas.

With Taine, the organic conception of history was mechanized into a view of man as an automaton forming part of a larger automaton called nature. History, so far as he was concerned, was the history of literature. Opposing even orderly social change, he became a backward-looking liberal who despised the revolutionary forces that had given him the liberty he prized.

Anatole France, cynical observer of life and mordant critic of its follies, only once a participant in any fight for justice (when he aided Dreyfus), was a verbalizing socialist who was convinced that, while progress is impossible without revolution, revolutions always lead to new tyrannies. A hopeless and ineffectual radical, he signalized the complete disintegration of a great intellectual tradition by his last message, "There will be no future."

If he had gone no further, Mr. Wilson would have given us a fine little book. But he does go further to produce both a bigger and a better one which, however, traverses territory that has been frequently explored before. His Part II is a survey of the development of socialism, beginning with the (unfortunately) almost forgotten Babeuf, who took the slogans of the French Revolution so seriously that after it was over he demanded economic as well as political liberty for all men, and got himself guillotined by the Directory with the words of his "Manifesto of the Equals" upon his lips. Socialism had to take a fresh start with Saint-Simon. A section on Fourier and Robert Owen is followed by a chapter on American socialistic experiments. Marx and Engels get half of the book, more than 200 pages, with chapters on Lassalle and Bakunin interspersed. Enter Lenin; then Trotsky; then Lenin to the end.

These are informing and exciting pages. They will not make anyone a Marxist, but they will help to make the reader's ideas on the subject more intelligent. One gathers that the author's purpose is honestly stated in the subtitle—not an argument for or against any form of social organization, but a study of the forces that make history what it is and of the ways in which some men have interpreted those forces and others have tried both to interpret and to use them. But it cannot be concealed that there emerges from the story of communism a stern verdict upon those who, beginning with slogans of liberation, have ended by constructing new instruments for enslavement.

W. E. GARRISON.

Yes and No

IS GOD EMERITUS? *By Shailer Mathews. The Macmillan Company, $1.50.*

SOMETHING must be done with the people who write the notices for the jackets of books. It is no kindness to Dr. Mathews' book to say that it "tolls [!] a ringing answer to those seeking the aid of an active faith." And he does not maintain that "for men and women today, God is *not* impersonal."

What Dr. Mathews does seek is to make God real to men and women, trained in modern science but not in philosophy, who are doing the world's work, trying to make their lives count for the most and help their fellows the most, who look forward and not back, so that they may be assured that God works with them and they with him. Inadequate conceptions of God must be set aside. He is not an absolute

despot, nor an indulgent parent, nor an absentee sovereign, nor a logical abstraction, nor an undefined and unknowable essence. So far good. But Dr. Mathews also denies that God is personal, and that he is "existential." Another purpose of the book is to make unnecessary the current substitutes for God, such as business or vocation, social conventions, culture, social service and nationalism, to which, for want of a better master, many give their supreme loyalty.

What is God? He is the "personality-producing activity of the cosmos." We depend upon this activity for our existence as persons, and with it we may carry on a personal relationship. It acts toward us as if it were a person, and we are to act in return according to all that we have learned from our experience as persons and with persons. Yet this activity is not personal. The concept of personality is set aside without argument or explanation, though from what is said about prayer it may be inferred that the author associates personality with capriciousness and irrationality. He asks us to choose between a conception of God which is no longer held by anyone and one in which "the term God is not existential but symbolical." Is there no other choice?

Why does Dr. Mathews' trumpet give forth such an uncertain sound? The reason is that for him the God idea is not a representation of what actually exists but a concept used for the sake of adjusting man to the world in which he lives. He justifies the use of "anthropomorphisms," even though they are only symbols. God too is a symbol, like Uncle Sam and Alma Mater—symbol of the "personality-producing activity of the cosmos."

Some of the chapters are excellent. The one on the substitutes for God should have been longer. The one on the will of God clears away some false notions and interprets that will as loving service to mankind. The one on Jesus and God covers the evolution of Christian ideas about Jesus, but significantly omits discussion of Jesus' own words about God.

AMOS B. HULEN.

A New Theory of Evolution

THE MATERIAL BASIS OF EVOLUTION. *By Richard Goldschmidt. Yale University Press, $5.00.*

THIS somewhat advanced and technical treatise by a master geneticist is rather difficult to review for a layman audience because it presupposes an intimate knowledge of modern genetics. Nevertheless this reviewer regards the book as so important that it would be unwise to let it pass without notice in this journal.

Essentially, the book constitutes an attack upon the gene theory of evolution, the prevailing theory of orthodox geneticists today. According to the gene theory, new varieties and geographic races arise as the result of the accumulations of gene mutations. In time, races and varieties are believed to become progressively differentiated from one another until they become distinct species. It is just this point that Goldschmidt disputes.

Following Dobzansky, he distinguishes two levels of evolution, micro-evolution (the minute changes in the germ plasm responsible for differences among individuals of a race or races of a species) and macro-evolution (changes resulting in new species, genera and higher taxonomic categories). Orthodox geneticists believe that the same mechanisms underlie both micro- and macro-evolution, but Goldschmidt regards the two types of evolution as due to entirely different mechanisms.

"Micro-evolution by accumulation of micro-mutations," he writes, "is a process which leads to diversification strictly within the species, usually, if not exclusively, for the sake of adaptation of the species to specific conditions within the area which it is able to occupy. . . . Sub-species are actually, therefore, neither incipient species nor models for the origin of species. They are more or less diversified blind alleys within the species. The decisive step in evolution, the first step toward macro-evolution, the step from one species to another, requires another evolutionary method than the sheer accumulation of micro-mutations." This is the keynote of the book.

The mechanism responsible for the origin of new species involves, according to Goldschmidt, changes in the pattern of the chromosomes. Such changes have often been observed, especially in the giant salivary-gland chromosomes of the Diptera, and involve larger or smaller changes in the linear order of blocks of gene loci, which are microscopically visible. Thus the chromosome, not the gene, becomes the unit of true evolutionary change. "Macro-evolution," says Goldschmidt, "is accompanied by repatterning of the chromosomes. . . . We call such a change systemic mutation." New species thus arise through sudden large changes, occurring only rarely.

These views, decidedly heterodox at present, are supported and documented by an immense amount of observational and experimental evidence, much of which is derived from the author's own personal experience. It is too early to predict the effect of these new theories upon the prevailing evolutionary and genetic views of the day. They are disturbing, but undoubtedly healthy in effect. Many of us have long since been dissatisfied with gene mutations as materials for progressive evolution. Perhaps Goldschmidt has given us a way out of a long-standing dilemma.

H. H. NEWMAN.

In Defense of Liberalism

A FAITH TO AFFIRM. *By James Gordon Gilkey. The Macmillan Company, $1.75.*

THE prolific pen of Dr. Gilkey still moves on. This is a candid declaration of the "new gospel" of Protestant liberalism, stated in crisp, confident tones, and devoid of hesitancy. The core of this gospel is the belief that there is "at the heart of things an unseen God who loves all human beings dearly, and who is always ready to give them his comradeship and his help." In twelve chapters, the author compares this new faith with that of traditional Christianity with respect to these problems: the conception of Jesus, Christian duty, right and wrong, sin, miracles, the nature of God, heaven and hell, social outlook, private devotions and daily living. Central in this distinction between the liberal gospel and the orthodox faith is the liberal's discarding of the verbal infallibility of the Bible and of the otherworldly outlook. The new liberal creed is therefore not the product of biblical interpretation from proof texts but that of reflection and rational processes, immersed in the scientific outlook and humanism of the modern world. All liberals will not agree with each explicit statement here, but the candor, directness and integrity of the book are refreshing. Someone needed to state the liberal faith in the language of the pulpit, with explicit and positive conviction, and Dr. Gilkey has done just that. One has the feeling that he preaches this gospel publicly, and he mildly suggests that most liberal ministers are too timid.

When all this is said, a reading of this creed leaves one with some misgivings. The profound problem of the relation of God's love to his justice, central in contemporary theology, is neglected. Evil is due to man's animal nature, it is claimed. This is neither good biology nor good history. It

ignores the whole category of evils due not to man's animal nature but to the genius of his mind. No animal can devise or desire to devise the tortures utilized by civilized man. There are also frequent expressions of confidence in the "scientific accuracy" of the beliefs of the liberal not justified by the facts. Modern science can scarcely be said to have "amply proved" that every human being is assured "an eternity of existence," or that there is an "endless evolution of the individual after death" in a gradual ascent without any "sudden and startling transformation of character." This reliance on scientific reference is due to the author's failure to discriminate between the functions of science as a critical instrument and as a determiner of values.

This creed also has the weakness of all creeds: it consists of words and ideas. One has the feeling that there are various *meanings,* even contradictory meanings, which can be given these words; e.g., the five principles by which to determine right action from wrong (pp. 52 ff.). This is typical of the rationalist interpretation of ethics. It might be argued that liberalism would really require less emphasis on verbal distinctions between right and wrong and more on psychological and sociological. Fine is the author's clean distinction between the "new gospel" and the old, a fact which Christians have not yet frankly faced; but it is sometimes overdrawn. Most people are borderline cases. It may be questioned whether the best approach to the modern Christian mind is to offer a clear either-or, black-white alternative.

The last chapter on the education of children in the art of religion is splendid. It handles this problem with insight and fine feeling. The book as a whole is most worth while. One who can make the confident assumptions of liberals about the innate goodness of man, the progressive evolution of the race and the integrity of the reason will be in general agreement. Those who suspect these presuppositions will not feel that the profounder problems of modern faith are satisfactorily resolved.

MAYNARD CASSADY.

How to Read a Newspaper

THE NEWS AND HOW TO UNDERSTAND IT. IN SPITE OF THE NEWSPAPERS; IN SPITE OF THE MAGAZINES; IN SPITE OF THE RADIO. *By Quincy Howe. Simon & Schuster, $2.00.*

INSTEAD of grumbling at the shortcomings of the press it is Mr. Howe's contention that the wise man will learn how to read it. Newspapers are produced under such difficulties, compounded of the time limitations under which they must be produced, the limitations imposed by censorship, by financial factors and by the bias of the men who write them, that the remarkable fact is that they are as good as they are. With all their shortcomings, they do a better job of purveying news than does the radio, and American papers do a better job than the press of any other country. Read with the corrective skepticism which experience should supply, and with some appreciation of the personal "slants" of correspondents, columnists and proprietors, the papers offer a fair approximation of the available facts to the cautious reader.

For a long time Mr. Howe was an editor of the *Atlantic Monthly* and the *Living Age.* He is now chief editor of the publishing firm which puts out his book as well as a news commentator on a New York radio station. He does not offer this as a serious study of the methods or philosophy of the American press, but rather as a series of practical hints on how to read the war news and comment to be found in most papers, with side remarks on how to listen to Kaltenborn, Davis, Swing and the other pundits of the air and how to appraise the news-review magazines and the growing flood of books on foreign affairs. To lighten the treatment while giving point to his observations he offers imitations of the way in which Lippmann, Dorothy Thompson, Edgar Mowrer, Knickerbocker, General Johnson, Major Eliot, the University of Chicago Round Table and a score of others would handle an identical item of news. Some of these imitations are very funny, a few far-fetched.

The core of what Mr. Howe has to suggest is to be found in his "Twelve tips on how to understand the news." Samples: Read a metropolitan morning newspaper for straight news, preferably one that subscribes to two of the three press services. Begin by reading headlines only and remember that their main purpose is to sell papers. The most accurate war news appears in the official communiques. Do not listen to newscasters or radio news bulletins unless you are out of reach of a newspaper. Most of the exclusive, inside, confidential information you read in gossip columns or hear over the radio is false. And this: "Recognize the reality of your own prejudices and then try to develop an organized, individual point of view. There is so much chaos in the world around you that the least you can do is to try to establish order at home." All of which makes sound sense. But why not a thirteenth "tip": Beware of Dorothy Thompson?

PAUL HUTCHINSON.

The China of the Chinese

FOREIGN DEVILS IN THE FLOWERY KINGDOM. *By Carl Crow. Harper & Brothers, $3.00.*

THE OFFHAND guess would be that even such a newspaperman as Carl Crow could not come across with another volume quite so piquant, so discerning, so spontaneous as *400 Million Customers.* And the guess is correct. For some of the material in the new book, Mr. Crow evidently consulted the pages of history as well as the files of his own lively memory; sometimes he pads a bit to make a chapter. But if it is occasionally possible to lay the book down, it is more than probable that the reader will pick it up again, smiling the particularly contented smile reserved for a good yarn based on fact.

Mr. Crow writes primarily of the China coast, of foreign concessions where the China Hand flourished, of such up-country trips as could be negotiated in pidgin or through an interpreter. This is not the China of the simple first-hand contacts that the missionary knows; obviously the business man is not primarily concerned for China's health, for her hunger, for her ignorance, for her fears. But Mr. Crow is very much aware of the service which his fellow Americans have given under the general head of "missions." He writes with appreciation and with discretion about missions and missionaries, all styles. Nevertheless he seems to have missed out on first-hand acquaintance with the scholar, Chinese or foreign, and to have had small traffic with the creative minds of both races, so that his book lacks the depth dimension which needs to be present, however lightly sketched, in any true story of China.

In this year when American Protestantism is again studying China under the direction of the Missionary Education Movement, when missionary societies are perusing up-to-date texts on current economic, social and political movements in China, not to mention the war with Japan, when ministers are hunting illustrative material for their annual sermon on the Far East, it would be a healthy pastime to read this book of Mr. Crow's. He gives a swift running account of "the impact of the West on the East" since the days of Marco Polo; shows how cannily "China solved many of the problems

created by the presence of the foreigner by the simple process of employing foreigners to solve them for her"; presents "the princely tradition" of the trading companies and the fortune-makers who followed them; portrays the acumen and the imagination and persistence which went into the development of the tobacco business (this is indeed a parable for missionary societies); debunks diplomatic relations with special irony for the good-will journey of the senator and congressmen who wrangled over the gifts presented by their hosts, and with special derision, gentle and timely, for the Americans who moped over protocol. The book is full of illuminating sidelights just as necessary to seeing China in perspective as any full-orbed economic analysis. And speaking of analysis, this reviewer has not seen a more accurate and revealing historical sketch of the interchange of cultures than Mr. Crow accomplishes in thirteen short pages under the title, "Dogs and Chinese Not Allowed"; it should be required reading for all avid internationalists who tear their shirts under tropic suns.

Esther Brock Bird illustrates the book with sketches which prove that she must have loved living in China as much as Mr. Crow did; both are nostalgic in their reminiscences and draw the reader—if he, too, has lived in China—into the same mood. Does the mood rise from the artist's way of catching the angle at which a rice bowl is held, the stance of the *tiao-fu,* the upturned cornice of a roof? Or perhaps from the proverbs which serve as chapter headings. Or from the savory odor of Chinese food which seems literally to rise from the pages. More likely, the charm of the book is primarily the quality of the Chinese people themselves, reflected by a writer who is modest, appreciative and genuine and who is also very much an American.

MARGUERITTE HARMON BRO.

A Ministry -- Unlimited

A PERSON-MINDED MINISTRY. *By Richard Henry Edwards. Cokesbury Press, $2.00.*

THE PROMOTER extraordinary of informal education and for many years director of united religious work at Cornell University has written his book. Not that Mr. Edwards has not written other books and good ones. But this book is peculiarly his in that it develops the theory of religious leadership which he has demonstrated in life. For if any man has ever embodied in action the title of this book, "Dick" Edwards is that man. I can see him now, at a student conference of my youth, sauntering along a path by the lake with a group of students at his heels, luring them on to a quiet spot where he will read poetry to them—person-minded.

The book has been written as a manual of guidance for ministers in their person-to-person relationships. The conviction which underlies its argument is expressed in these words: "Until we sense the supreme significance of persons in our world, until we get them into central focus, until they count above everything else with us, until we are, in a word, possessed by person-mindedness, we do not have the first prerequisite for the Christian ministry." The processes which contribute to creative personal relationships, the author lists under such titles as "achieving togetherness," "getting and facing facts," "realizing the meaning of facts," and "acting on the basis of facts." The minister must be aware of these processes and use them if he is to perform effectively his various functions "as personal counselor," "as quickener and guide of voluntary groups," "as creative power in a new social order" and "as interpreter of eternal personal values."

Such phrases as we have just quoted serve as chapter headings for the main body of the book. There is a closing chapter about the kind of seminary training a person-minded minister should receive. Particularly pertinent in this connection is the author's warning against bookishness in the minister's approach to social problems. One must never forget that these are the problems of real individuals. One does not see these problems in their human proportions if one comes upon them only in statistical tables or social theory. (Isn't that the trouble right now in our discussion of international problems? How few of us have any adequate first-hand contact with international tensions! And perhaps that is the trouble with statesmen, that they do not see the actual results of their policies in people's lives.)

This leads to the suggestion that the value of the book lies in the way a lifetime of reading by the author in the fields of psychology, education and sociology has been fashioned into a reasonable perspective by his own concrete experience. One comes upon mature conclusions about the sciences which deal with personality as in the statement, "most actual social solutions are multiple solutions," but such statements are never labeled "this is what science says." And in the next moment the attention of the reader is caught by something intensely human, as by the picture of the young minister struggling for a social program in his church, the loan shark who has driven his client into suicide, or the lady who in trouble habitually disintegrates "in a series of rainy reactions without ever drying out sufficiently to look her situation in the face . . . ."

The style of the book suffers occasionally from the fact that the author reiterates a point too often or illustrates it in more ways than are necessary. Scholars may object to the free-hand drawing of the personality of Jesus, by which the author is always able to find in Jesus just the virtues he is commending. Over against books of this type one needs to take account of such a book as Cadbury's *The Peril of Modernizing Jesus.* One may still believe, however, that Jesus must have meant in personal relations what Mr. Edwards says he meant or he would never have left the impression he did leave upon his followers.

The book meets a need on the part of ministers which more analytical studies do not meet. For like the minister himself, the author starts with persons as "wholes" and to persons as "wholes" he never fails to return. The richness of the experience which lies behind this discussion and the number of directions it contains for developing one's own life with persons will open the eyes of many ministers to the unexplored and limitless possibilities of their profession.

JUSTIN WROE NIXON.

A Mediating Thinker

THE CHRISTIAN FELLOWSHIP. *By Nels F. S. Ferré. Harper & Brothers, $2.00.*

NELS FERRÉ, the young professor of theology at Andover-Newton Theological School, shows in this book that he is one of the most original and one of the most religiously sensitive among American theologians. The reader should know in advance that he cannot do justice to this book in a single reading, for the author's thought is somewhat lacking in directness and in the clarity that can be achieved by those who reduce what they see to the familiar. Ferré is working on the borderline between religious liberalism and traditional theology. He preserves what is most important in liberalism and yet he makes contact in a creative way with the emphasis upon revelation and with a high, though ecclesiastically flexible, conception of the church.

The unity of the book is the emphasis upon the church as

the Christian fellowship inspired by love *(agape)*. It is this fellowship that is the distinctive element in Christianity. It is significant that within about two months three books have come from the ecclesiastical left wing of the American church which emphasize the church as central in Christianity. In addition to this book, I refer to books by Edwin Ewart Aubrey and Charles Clayton Morrison. Ferré differs from both Professor Aubrey and Dr. Morrison in the degree of his emphasis upon the given content of the faith toward which the continuing fellowship is oriented.

Ferré is most influenced by Nygren's conception of *agape* as the key to the nature of Christianity. *Agape* is "the love that seeketh not its own, the love which has its source and standard in God, the love that transcends the worth of its object, the love which centers its attention exclusively on the welfare of others, the love which creates fellowship because it is based not on need but on strength, the love which gives its life even for its enemies." This love is to be contrasted with *eros,* that form of human love which is rooted in desire and which depends upon the desirability of the object that is loved. *Agape* is the key to our understanding of God's nature and of God as the creator and redeemer. It is also the Christian ideal for human relations and the mark of the church insofar as it is a Christian fellowship. "With Jesus enters both as life and as light that full *agape* which is the key to Christian doctrine and gives us our deepest understanding of God." Ferré depends on Nygren's great book, *Agape and Eros,* of which he has himself written the best account in English in his previous work, *Swedish Contributions to Modern Theology,* but I believe that he improves on Nygren in at least two important ways. Nygren so refines the idea of *agape* that it ceases to have any continuity with human love. It is so one-sided that it can be thought of only as a divine miracle. Ferré, on the other hand, emphasizes the fact that for Jesus there were intimations of the love of God in the love of parents for their children. Also, Ferré, more consistently than Nygren, criticizes all of theology in the light of *agape* as the criterion. It should be said that Ferré makes a place for judgment and coercion insofar as they have *agape* behind them as the motive.

With this conception of *agape* as the clue, Ferré discusses many aspects of Christian theology and deals with the relation between Christianity and the law of karma in Hinduism and between Christianity and such Western competitors as Marxism, fascism, Freudianism. This comparing of Christianity with other religious systems grows out of his liberalism. He sees truth in the non-Christian positions and he believes that Christianity must be tested by means of this comparative study. In this respect he differs from his Swedish masters and from the Barthians. The chapter on "Symbolism and Sacramental Theory" is a fresh attempt to sketch a doctrine of the sacraments as the most important symbolic means by which the worshiper is able to enter into the fellowship of the Christian church.

I should strongly recommend this book to students of theology if it were only for the first chapter. In that chapter Ferré stresses the givenness of the content of faith—this content interpreted in terms of *agape*—but he recognizes that when once one accepts this faith as given, this faith that one's reason could never have fashioned, it is necessary to relate it to the whole experience and to test its adequacy in comparison with that of other religious systems. This chapter seems to me to state in a most satisfactory fashion the claims of theology with the historically given as its data in contrast with the claims of the philosophy of religion, both of which are regarded as necessary.

My chief criticism of the book is that the author is so hospitable to traditional theological concepts that he introduces them sometimes when they darken counsel. One example of this is his correlating of different levels of the church with the persons of the Trinity. These doubtful theological flights indicate that his mind is more sensitive to possible truth in accepted beliefs then cautious in its use of them. He has enough contemporaries who can supply the caution to make this tendency one to be much regretted. Ferré will be regarded as an almost uncritical supernaturalist by some American empiricists and as an American liberal by the more thorough supernaturalists, but that will be the measure of his usefulness as a mediating thinker.

JOHN C. BENNETT.

Philo and His Times

AN INTRODUCTION TO PHILO JUDAEUS. *By Erwin R. Goodenough. Yale University Press, $2.75.*

IN THIS slender, meaty volume Professor Goodenough performs two services of great value, one to the beginner in Philonic studies, and one to himself and his critics. It is curious that hitherto there has not been available in English a concise and readable guide to the study of Philo. This task is now done without any sacrifice to the complexities of the subject; for the book is by no means a "popular" handbook. The first chapter discusses Philo's life, the principal modern interpretations of his significance, and the methodological principles to be employed in understanding his work. In the second chapter Professor Goodenough arranges a program for reading through all of Philo's extant writings. Then follow interpretative chapters of Philo as a political leader and thinker, as a loyal and devoted Jew, as a philosopher both in metaphysics and in ethics, and as a religious mystic. Advanced students of Philo, who are already deeply indebted to Professor Goodenough's research but who at times have criticized what they have believed to be his partial perspective, will now be able to judge how he views Philo's work as a whole, in all its many-sided interests. They will be particularly attentive to what he has written about the Jewish elements in Philo which he says "must be emphasized as I have never had occasion to do before."

For all Goodenough's engaging enthusiasm for Philo, he is cautious about overidealizing him. There was another side to Philo than that of the cloistered philosopher—the pragmatic politician, subtly concealing his detestation for Rome. His ethics betray him frequently as a man of wealth and position with the attitudes of "a typical slaveowner." Nor did he ever free himself from his dualistic standards of Jew-with-Jew and Jew-with-gentile, or from his blindness—shall we say unfairness?—to the real meaning of pagan cult worship. In his philosophy, says Goodenough, Philo was closest to Platonism as "elaborated in Pythagorean schools." His Stoicism was primarily one of terminology and we should not be misled into thinking him at all Stoic on fundamentals such as the Logos or the Law of Nature. While Goodenough would deny to Philo any originality as a thinker (a position which I feel is rather extreme and an exaggeration of the environmental theory of interpretation) he does admit that with regard to "personality" Philo comes nearer to recognizing it as a problem "than any of the ancients."

Goodenough's candor and modesty in admitting his presuppositions and limitations disarm criticism. He repeatedly states his incompetence to deal with Philo's relation, if any, to halachic tradition; hence this phase of approach is left to one side. The reviewer wishes that another chapter could have been added concerning Philo's influence on later thought, particularly in Christianity. It is strange, if true,

that "there is not a single pagan author who is remotely to be suspected of ever having read Philo." There are some illuminating bits here and there where Goodenough compares Philo and St. Paul, particularly in their views about the soul and rebirth. Doubtless consideration of the preservation of Philo's writings might throw some light on whether Philo was unique or whether, as Goodenough implies, he was entirely dependent on his predecessors, both Jewish and gentile. But I do not wish to leave any impression of dissatisfaction with this book. Every page is stimulating and suggestive. All who are concerned with the interpretation of religion today, whether experts in ancient philosophy or not, will want to become acquainted with this book.

MASSEY H. SHEPHERD, JR.

Books in Brief

AMERICAN MIRROR: SOCIAL, ETHICAL AND RELIGIOUS ASPECTS OF AMERICAN LITERATURE, 1930-1940. *By Halford E. Luccock. The Macmillan Company, $2.50.*

Perhaps a few people in this country read all the new fiction and poetry that is of any consequence and see all the new plays that make sense, and also think as well as read and see. These will have no serious need of this book, though they will be interested in it, and it may fertilize and fructify their thinking. Those who read less extensively and yet feel the importance of knowing what the millions are reading and what it means, will do themselves a great favor by getting Dr. Luccock's book. It is not within the province of this department to urge anyone to *buy* a book, but it will be no violation of professional ethics to urge in this case that, whatever the method of acquisition, it should be one leading to permanent possession with a clear conscience. It reads well enough—whatever Dr. Luccock writes can be read straight through with pleasure—and the reader can take it at a gulp with no bad effects and with real profit. But it is even more valuable as a guide to, than as a substitute for, the reading of the permanently important books of recent years, and it will be terribly exasperating to have read this book and then not to have it on the shelf for reference when one wants to refresh the memory as to just what it was that the author said about Faulkner or Dorothy Canfield or Hemingway or any one of scores of other writers. This is sound literary criticism and penetrating interpretation of the social and spiritual significance of recent literature.

A REVOLUTION IN EUROPEAN POETRY, 1660-1900. *By Emery Neff. Columbia University Press, $3.00.*

Despite the title, the author points to no single "revolution" in poetry during the centuries under consideration, nor does he undertake to show that the many cultural changes which poetry reflects are to be viewed as aspects of one comprehensive revolutionary movement. Such an attempt would have diverted him from his chief purpose, which is to exhibit the main currents of English, American, French, German and Italian poetry, and to show how they are related not only to each other but to the changing moods of thought and feeling and the alterations (even revolutions) in social and political structure that have characterized the modern world. Some disadvantages are incident to the method of dissecting out the strain of poetry from other forms of literary and artistic expression while integrating the movements of poetry in five nations with each other and with the whole cultural process. But the practical merit of it is that it permits more adequate attention to the poets than would otherwise be possible. Though the design calls for relating the work of the poets to the wider social and intellectual movements, and this is not neglected, a perhaps disproportionate amount of space is devoted to biographical details—as in the treatment of Winckelmann, Herder and Goethe. Mr. Neff moves at ease in the four languages. His copious citations are in the original with translations. His critical views are independent, well considered, and generally sound. The uniqueness of the book lies in its synoptic view of the poetry of five nations—of which three are now at war with each other and one has virtually disappeared—through the centuries of cultural free trade among them.

WASHINGTON AND THE REVOLUTION. A REAPPRAISAL. *By Bernhard Knollenberg. The Macmillan Company, $3.00.*

"Reappraisal" this certainly is. The librarian of Yale University, citing sources which future historians can scarcely dismiss lightly, argues that Gates was a first-class officer and fully deserved the credit for Saratoga, that there was no Conway cabal, that Washington was responsible for the disaster at Fort Washington and later at Brandywine but attempted to pass the onus off on others, and that the Continental Congress supported Washington loyally and wisely despite personal characteristics which made the commander-in-chief an extremely touchy individual to handle. Knollenberg's conclusions differ so sensationally from those of practically all biographers who have preceded him, especially in his rehabilitation of Gates, that they will be widely resisted. But the scholarly research which underlies his volume makes it a remarkably impressive piece of work. Incidentally, Knollenberg does not share in the current enthusiasm for Benedict Arnold.

ONE FOOT IN HEAVEN. *By Hartzell Spence. Whittlesey House, $2.50.*

This account of the life of a Methodist preacher in Iowa by his son is already well up on best-seller lists. It makes racy reading. Mr. Spence calls his father "a practical parson," and most of the book is given to instances of the fashion in which he managed to get his own way without regard to trouble-makers in his congregations or the voice of Methodist authority. One acquainted with the ways of Methodist conferences will find it hard to believe that certain episodes occurred just as they are here reported. When, for example, did a conference ever settle down immediately after the preaching of the conference Sunday sermon to debate the orthodoxy (or lack of it) of the preacher? And if, as is here claimed, the Rev. Mr. Spence deliberately set out to enrage the members of his Denver congregation in order to unite that church around one rallying point—i.e., its opposition to its pastor—he was a little too Machiavellian to seem credible. But the journalist-son may be forgiven if, in his anxiety for a good story, he has touched the record up a bit here and there. For it *is* a good story, which many far beyond the borders of Methodism will enjoy. And Methodists, especially Methodist ministers, will find more than passing interest in this as a manual on "How to get the appointment you want when you want it."

SERGEANT LAMB'S AMERICA. *By Robert Graves. Random House, $2.50.*

Graves, whose *I, Claudius* and *Claudius the God* are among the best historical novels dealing with the Roman Empire, had a sound idea when he determined to write of the American Revolution as seen through the eyes of a British soldier. There was a case for the loyalists—a case which has still to be made clear to almost every American outside the ranks of the professional historians. Unfortunately, this attempt to make that case is not likely to attract much attention because of its serious shortcomings as a story. And as history, especially in its account of Burgoyne's campaign, it

suffers from too much reliance on the *Memoirs* of Wilkinson, who was probably as congenital a liar and scoundrel as ever wore uniform, American or any other. This book closes with Sergeant Lamb's story only half told. Perhaps in a succeeding volume Mr. Graves can make his hero's adventures come to life.

SO PERISH THE ROSES. *By Neil Bell. The Macmillan Company, $2.50.*

This is a fictionized biography of Charles Lamb, sympathetically developed and not too far removed from fact. Lamb is presented in the circle of his friends and associates, the background of the age is sketched in, and the entire group is filled with the breath of life. "Here," says the author, "is Lamb as he was." All may not agree to this statement, but at least Mr. Bell has added a different coloring to the portrait of his subject, who appears as the lovable, rather erratic and eccentric person he was. His weaknesses are treated with charity and his activities are presented with kindly understanding.

Books Received

The Old Deal and the New Deal. By Charles A. Beard and George H. E. Smith. Macmillan, $2.00. A critical analysis of the policies of the New Deal, its setting against the background of depression and world-wide conditions, its actual accomplishments in meeting the immediate emergency, centralizing control in presidential hands and increasing the national debt, and the rather problematical prospect for the future.

Welcome Dawn. By Grace Kiess Swiggett. Banner Press, $1.50. Verses by one described by Lucia Trent and Ralph Cheyney, in their foreword, as poet-painter-musician-educator. High achievement in any three of these roles should be enough.

American Youth, An Enforced Reconnaissance. Edited by Thacher Winslow and Frank P. Davidson. Harvard University Press, $2.50. Mrs. Roosevelt finds this symposium on American youth "stimulating and consoling." Its origin from the inside of the National Youth Administration makes it perhaps a little more consoling than it ought to be. Its stimulating quality is unquestionable. The writers, experts all, discuss hopefully various aspects of youth's present place and outlook.

Oil for the Lamps of Christians. By C. Gordon Brownville. Judson Press, $1.00. Five devotional studies delivered at the Northern Baptist Convention last May by the minister of Tremont Temple, Boston.

Learning the Ways of Democracy, A Case Book of Civic Education. Educational Policies Commission, 1201 16th St., N. W., Washington, D. C. Practical and factual studies in methods of teaching civics in such a way as to inculcate in the young a belief in democracy and the habit of practicing it. Useful to teachers, suggestive to parents, preachers and citizens generally.

I Must Have Liberty. By Isabel de Palencia. Longmans, $3.00. Half Spanish, half Scotch by blood, Madame Palencia became a leading Spanish feminist, author, newspaper woman and welfare worker during the "invasion" and minister to Sweden for the Spanish nationalist government. She is now living in Mexico. Her life story documents the thesis of its appropriate title, both for herself and for Spain.

South of the Matterhorn. By Daniel Maurice Robins. Revell, $2.00. A World War romance with an Italian setting.

Coming to Earth. By Ellsworth Carpenter. Newer-Knowledge Publishers, Prohibition Park, N. Y., $2.00. "Very, very soon! Based on Bible Prophecies."

It Happened There. By Mabel Hazlett Keep. Author, 70 Fifth Ave., New York, $1.00. "A warning to America from the invaded countries of Europe." Sixteen radio talks, by eminent representatives of the nazi-ridden lands, presented by Mrs. Keep over WEVD. Brief, earnest and restrained messages.

Psychic Dictatorship in America. By Gerald B. Bryan. Truth Research Publications, Los Angeles, $2.50. A critical study of the "I-AM" cult and the amazing success story of the Ballards as the alleged messengers—pardon, we should have said Messengers—of the "Ascended Master," the Comte de St. Germain.

Christ in War Time. By John S. Bunting. Revell, $1.50. Sermons, talks and prayers by the rector of the Church of the Ascension, St. Louis.

Twelve Sundays Abroad. By Beverly W. Howe. Revell, $1.00. An informal account of a summer in Europe in 1939, including church attendance every Sunday.

The Bible. By Walter Russell Bowie. Association Press, 50 cents. One of the "Haven Books on Religion." Like the others in this series, it is all wheat, no chaff. These are the topics: Why read the Bible; the Bible as literature; the Bible as the book of life; what the Bible tells of God and man; the Bible and our contemporary world.

The Supernaturalness of Christ, Can We Still Believe in it? By Wilbur M. Smith. W. A. Wilde Co., $1.50. An argument for the reality of the supernatural, as sharply distinguished from the natural, and specifically for the supernaturalness of Christ. Dr. Smith teaches English Bible in Moody Bible Institute and is widely known as the editor of *Peloubet's Select Notes* on the Sunday school lessons.

You and Your Superstitions. By Brewton Berry. Lucas Brothers, Columbia, Mo., $2.13. Historical and psychological inquiry into the phenomena of superstition—ghosts, witchcraft, omens, fortune-telling, numerology, astrology, etc.—by a college professor who thinks clearly and writes intelligibly.

Chinese Education in the War. By Hubert Freyn. Kelly & Walsh, Shanghai. Detailed information about the schools and higher institutions of learning in China under war conditions. Education is going on and developing new adaptations to the needs of the people.

The Rise of the Social Gospel in American Protestantism, 1865-1915. By Charles Howard Hopkins. Yale University Press, $3.00. (To be reviewed.)

George W. Truett, A Biography. By P. W. James. Macmillan, $1.00. In this cheaper but not inferior edition, the biography of this loved leader will doubtless reach a circle even wider than its already extensive circulation.

Mike Sweeney of the Hill, The Autobiography of Michael F. Sweeney. G. P. Putnam's Sons, $2.75. Mike Sweeney, forty years athletic coach at the Hill School, is conceded to have been one of the greatest athletic directors as well as one of the greatest all-round athletes this country ever saw. The unanimous testimony of those who contribute to the "As Others Saw Him" section of this book makes it clear that he was no less competent in building men than in training athletes.

Italian Nationalism and English Letters. By Harry W. Rudman. Columbia University Press, $3.25. (To be reviewed.)

Toward a Solution. By Israel Goldstein. G. P. Putnam's Sons, $2.50. Though the contents of this volume are occasional papers and addresses, they fall into a pattern of unity through the consistency of the author's thought and the coherence of his interests. Together they give an engaging picture of the mind of a learned and liberal rabbi, seeking to preserve the religious and cultural heritage of his people and seeking no less for ways of tolerance and cooperation with all men.

Some Memories of W. B. Yeats. By John Masefield. Macmillan, $1.25. In prose and poetry, the British poet laureate pays his tribute of understanding and affection to the unlaureled laureate of Ireland. They had been friends for nearly forty years. The high point in the little volume is the ten-page poem in which Yeats is compared with the Irish King of Tara.

The Legislative Way of Life. By T. V. Smith. University of Chicago Press, $1.50. The author, who has previously written *The Democratic Way of Life* and *The Philosophic Way of Life,* adds this to the series. As a democrat, a professor of philosophy and a congressman, he has a right to speak in these three roles. But he need not, and does not, keep them separate. In this latest he speaks with democratic good sense and philosophic insight of what he has learned about legislators by being one, and always with that charm of utterance which is distinctively his.

China Rediscovers Her West, A symposium by Yi-Fang Wu and Frank W. Price. Friendship Press. $1.00. A series of brief chapters about the new life in the old West of China, with a high general

average of charity and less drum-beating than one might expect. The last half of the book concerns the contribution which Christianity is making, which is considerable, but less than we would desire.

Science in Progress. Second Series. Edited by George A. Baitsell. Yale University Press, $4.00. Like the first series, published last year, this is a report by eminent specialists addressed to the general public and to scientists in fields other than their own, giving information concerning the latest findings of science. It is not non-technical, for wholly "popular" expositions of science are worthless. But terminology and exposition are reasonably tempered to the lay comprehension. The chapter on "The Mysterious Craters of the Carolina Coast" is a particularly beautiful exhibition and explanation of scientific method.

CORRESPONDENCE

Restrictions Relaxed in India

EDITOR THE CHRISTIAN CENTURY:

SIR: Your headline "Britain Restricts Missions in India" over the correspondence from Mr. Philip in your issue of November 13 annoys me very much for it conveys a meaning that is almost exactly contrary to fact. The memorandum quoted by Mr. Philip is one that has been under discussion with us for some time and our interpretation of it is that it relaxes previous restrictions governing the admission of foreign missionaries into India. The earlier regulations have been in force for about twenty years and a revision of the memoranda was necessary because of the changes in relations between India and the British government.

Under the revised memorandum the appointing missionary society will be responsible for the character and conduct of their missionaries. The undertaking to be given by individual missionaries as quoted by Mr. Philip applies only to missionaries who are not members of recognized societies and who must therefore be individually under the supervision of the governmental authorities so far as they must promise to abstain from participation in political affairs. The revised memorandum renews the assurance that the British government will continue to welcome missionaries from other countries who desire to work in India.

International Missionary Council, A. L. WARNSHUIS.
New York, N. Y.

Lutherans and War

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to share with you and my fellow readers of The Christian Century an important and necessary correction of a report by your correspondent E. Tallmadge Root in the November 20 issue, which contains a statement by Professors Calhoun and Bainton purporting to describe the Lutheran view toward participation in war. The correction is required especially at three points.

In the first place, the statement of the Lutheran view toward participation by the Christian citizen in war is basically inaccurate. The statement, which appeared on page 1459, says, in part: "In the latter [i.e., in the order of nature and the state] the Christian must participate in war when ordered by the ruler, who must decide whether the war is just." It is emphatically not true that it is the *ruler* who must decide whether the war is just. On the contrary, it is the individual Christian citizen who passes judgment as to whether or not he should participate in any particular war. To indicate that this is not merely the interpretation of the present writer, consider the following statement on "The Rights and Duties of the Christian Citizen in the Emergencies of War" (adopted by the Omaha convention of the United Lutheran Church in America, October 14, 1940): "We believe that the conscience of the individual, informed and inspired by the Word of God, is the final authority in determining conduct. Acts 5:29. Conscientiousness is one of the essential virtues of good citizenship. Therefore, under this evangelical principle of freedom of conscience we recognize the individual right to conscientious objection to service in a war. Such recognition . . . does proclaim [the church's] devotion and respect for the scriptural principle of the supreme moral responsibility of the individual conscience. As exponent and defender of Christian principles the church must respect and safeguard the right of the Christian in his exercise of that responsibility. The obvious difficulties involved, such as the abuse of the principle by hypocrites using conscience as a cloak for cowardice, do not excuse the church from its sacred obligation of defending the principle at stake. Therefore we recommend that the United Lutheran Church in America provide that communicant members of our churches, who are conscientious objectors, may file with the executive board a written statement as to their position. Such filing shall be done through their pastors and the presidents of their synods."

From this statement of the Lutheran position by one Lutheran body it should be evident that, according to the Lutheran position, it is the individual not the ruler who is to decide whether or not a war is just.

In the second place, contrary to the position Calhoun and Bainton are reported to have described as Lutheran, the individual chooses to participate or not to participate in war on grounds other than that of the order of the ruler. It is absolutely incorrect that "the Christian must participate in war when ordered by the ruler." Rather, the Lutheran position is that the Christian citizen must enlighten his conscience and make an intelligent moral judgment when faced with the issue of participating or not participating in a particular war. This judgment *may*, to say the least, cause him to refuse to participate in order to "obey God rather than man." The obligation is not, first and finally, to the ruler, as Calhoun and Bainton are reported as stating, but to God.

Finally, I am inclined to think that the entire reported statement is decidedly unhappy and confused. Of the three views that are said to have prevailed "in the church" (four views are then presented, one of which is ascribed to Douglas Clyde Macintosh and not to a church) it is evidently implied that only the "pacifist" holds that "evil is to be overcome by the active power of love." Do not the confessions and personal convictions of Lutherans and Roman Catholics and do not the statements and actions of Douglas Clyde Macintosh express this characteristically Christian insight? Even if that puts it strongly, one can certainly cite the cases of persons who are Lutherans or Roman Catholics and also pacifists. The implication that these positions are mutually exclusive is clearly false. Rather, there surely are many outstanding Christians who are pacifists chiefly because of this basic conviction that evil is to be overcome by love.

St. Paul's Lutheran Church, CHARLES W. KEGLEY.
Evanston, Ill.

Can Catholics Be Tolerant?

EDITOR THE CHRISTIAN CENTURY:

SIR: Father Ryan's objection to Dr. Richardson's use of the term "a majority" in his article "Catholics and Religious Tolerance" is a typical example of that casuistry which makes it almost impossible for non-Catholics to believe that an understanding between them and Catholics can be achieved on the basis of frank discussion and the honest use of simple words.

Father Ryan contends that "a mere majority" (Dr. Richardson incidentally did not speak of "a *mere* majority," if we *must* quarrel about terms) of Catholics would never be "sufficient to justify the proscription of non-Catholics," but that this could be done only in "the completely Catholic state," which he further defines as "a political community that is either exclusively or almost exclusively made up of Catholics." So what? Does that in any

way meet the primary contention of Dr. Richardson's thesis? The author of "Catholics and Religious Tolerance" is, if I understand him correctly, not interested so much in the *size* of the majority that Catholics may some day command in America as he seems to be interested in the fact that *any* such majority may have sufficient power and influence gradually to undermine and destroy our free institutions.

It is unfortunate that so prominent a Catholic writer as Father Ryan, who is frequently referred to as a liberal, should resort to such cheap apologetics. *Si tacuisses, philosophus mansisses,* Father! For surely no one reading this finely spun bit of casuistry will believe that even Father Ryan himself holds that Catholics are or ever can be truly tolerant. Catholic tolerance, as history teaches, is always a compulsory tolerance; democratic tolerance, however, is free and spontaneous. (I admit freely that it is often abused.) That Americans need not wait for a "completely Catholic state" in America before worrying about the religious rights and privileges of non-Catholics appears clearly from the fact that even as the most powerful religious minority in America the hierarchy is able to enjoy privileges and to exercise powers that bode ill for those who might some day constitute a non-Catholic minority in a Catholic America.

The fact that Dr. Richardson emphasizes, and which needs to be emphasized again and again even though our Catholic friends do not like it or even resent it, is this, that the very nature of Catholicism as a religion of absolute authoritarianism makes it impossible for a Catholic to be truly tolerant or liberal. I know some "liberal" men and women among my Catholic friends, but they are not "liberal" or "tolerant" *Catholics.* By this I mean that as soon as the authority or prestige of Holy Church is involved or invoked the tolerance or liberalism of my Catholic friends evaporates like snow before the spring sun.

Why not be honest about it? Catholics profess democracy and tolerance just so long as it is to their advantage to do so; once they have the power, and it need not be that of a large majority, they will curtail or destroy precisely those liberties of conscience and religious freedom which we count among the most priceless heritages of our democracy. To hear their spokesmen, therefore, prate about tolerance and democracy in the American sense of these terms simply sounds silly if not dishonest.

Flatbush Unitarian Church, Brooklyn, N. Y. KARL M. CHWOROWSKY.

The Catholic Position

EDITOR THE CHRISTIAN CENTURY:

SIR: May I express my gratitude to Father Ryan for his charitable correction to my article "Catholics and Religious Tolerance"? I am extremely sorry to have stated that Roman Catholic principles of intolerance were applicable to a state in which the majority of the citizens were Roman Catholics. I should have qualified my statement by using the words of the authors of the book under consideration: "the vast majority of the citizens" (p. 337).

Union Theological Seminary, New York, N. Y. CYRIL C. RICHARDSON.

Help for Hutterians

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in the November 13 issue of The Christian Century on the Hutterites was very timely for those with a concern for the Christian pacifist way of life. Many in England who are active in the pacifist movement feel that the time for trying to stop the war is past. As one of them expressed it, they must now begin to build and "pioneer a new Christian society." There are springing up all over England little communities who hold all things in common, and work not for themselves, but for the common good.

Among them has been the refugee Hutterian community at Ashton Keynes, Wiltshire. It was founded by Dr. Eberhard Arnold, one of the leaders of the German Christian Student Movement. They were banished by the nazis and found refuge in England. Dutch, Swiss, Swedish and English members have enlarged the community. They have always had an open door for orphans, unemployed and refugees.

Today, because of their traditional pacifist faith, they have been boycotted and, in order to survive, must seek refuge elsewhere. They have not been able to enter the U. S. A. and the only country that will receive them is Paraguay. They have enough money to reach South America, but have nothing with which to build homes and feed themselves. With about 150 children among them their need is great. Gifts for their cause can be forwarded to them through the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

Church of St. Stephen the Martyr, Minneapolis, Minn. ELLIOTT MARSTON.

Honor for C. O. Students

EDITOR THE CHRISTIAN CENTURY:

SIR: A majority will condemn the course of the eight students of Union Seminary for submitting to prison terms rather than violate their consciences by registering for the draft. But as a Christian pacifist I hail their course with joy, for I see it as going to the root of the fundamental ethical principle which is involved in war.

Personally I can see no difference between acquiescence in war and acquiescence in legalized vice in a red light district. Both are hideous evils; sins. The principle of the Christian religion commits a Christian to fight evil, with no exception—*vide* the ancient baptismal vows. A Christian can approve of war by casuistry, but he would squirm on using that mental science to justify prostitution.

The young men in question have followed in principle the same course as the early Christians who refused to drop a bit of incense on a pagan altar and were thrown to the lions for their blessed Christian stubbornness. We honor them at the safe distance of nineteen hundred years. But most people today, with their own skins jeopardized, or because of their lag in a social Christian conscience, will condemn these young men. Yet I believe they will be honored a century or two hence. They have taken a course that will jolt the vast majority, who still imagine that eternal ethical questions can be settled by force. Their very sincere course should win the respect of thinking people. And sincere believers in *all* the principles of Jesus should pray for them, that they may have the grace of fortitude.

Utica, N. Y. A. L. BYRON-CURTISS.

Mission Pledges in India

EDITOR THE CHRISTIAN CENTURY:

SIR: With all due regard to differences of opinion, and chiefly because of that right to differ, I cannot bring myself to accept the attitude of the Methodist mission board towards those missionaries who are returning from India because they cannot as Christians accept a *secular* pledge as a requisite for continuance of their *divinely* accepted mission. It has pained many of us, for we feel it another appeasement, wherein hesitant, misguided leadership of our democratic-Christian gospel submits to non-religious, imperialistic demands, and in so doing compromises both the Christian message and those who in their lives and works have with manifest devotion proclaimed it.

In matters political we at home believe in our democratic right to differ. Who perchance are we, at this censored distance, to predetermine for them a closed political stand? It would seem that the alert Christian on the scene of a specific conflict should under divine compulsion exercise his freedom of thought and of conscience. What indeed can be the Indian reaction to a church which autocratically, from the other side of the globe, imposes on its representatives compliance with an order completely secular, if not in veritable opposition to our declared faith in equality and brotherhood and individual worth? Let us think on what is happening in Japan and Korea and beware of compromise between our Christian gospel and any state!

Cleveland, Ohio. HILDA A. FOSTER.

NEWS *of the* CHRISTIAN WORLD

Blackout Hinders Scottish Churches

Weeknight Meetings Held in Homes—Elderly Members Suffer—Czech Aid Planned—Missions Get State Aid

(Correspondence from Scotland)

EDINBURGH, Nov. 4.—As winter approaches we are again experiencing the disadvantages of the blackout. It seems a strange thing to be groping one's way through unlit streets to social gatherings or church services and meetings, but after the experience of last winter it is not likely to affect us so much. Old folks however find it trying, especially when there is the risk that the siren may sound at any moment and they may have to be hurried to the nearest shelter. In some churches young people have organized themselves into teams to escort the elderly to evening services through the perils of the darkness. Another plan which ministers find useful where a weeknight prayer meeting has proved impossible is that they and their assistants, or church sisters, visit the members in different districts early in the week and then each holds a weeknight service in the home of one of them. Many members have been found eager to offer their homes for this purpose. Such meetings and the church services held in private homes in newly built areas where no church has yet been erected remind one of the practice of New Testament days. It has been found too that these more domestic gatherings have a spiritual reality not always found in more formal types of services.

* * *

Cockburn Nominated for Moderatorship

There is always keen interest in the Church of Scotland over the nomination of the moderator of the General Assembly for the ensuing year. J. Hutchison Cockburn, minister of Dunblane Cathedral, has been nominated as moderator for 1941, and nomination is almost equivalent to election. Dr. Cockburn is a big man, physically as well as mentally, for he stands six feet three inches in height. His outstanding service has been his six years' convenership of the "Church and Nation Committee," which deals with a great variety of matters, national and international, social, moral and religious; especially in recent years he has had many acute problems to face. As chairman of the eastern section of the Presbyterian Alliance he was brought in touch with Protestant churches in many countries in Europe.

* * *

War Dislocates Youth Training

One special difficulty which the dislocation caused by the war inevitably brings is the interruption of the regular training of the young. So far as the church is concerned strenuous efforts are being made to continue and even improve the work of the Sunday schools. In many parts of Scotland it has been arranged to hold training schools for Sunday school teachers, and already about 300 men and women have registered for these courses. The curriculum for the week will include Bible study, demonstrations of modern methods of teaching, group discussions, instruction in the use of films for illustrating the Bible story, and in general the consideration of how best the obstacles due to the blackout and to the evacuation of children from danger zones may be overcome.

* * *

Churches Organize to Rescue Czechs

For a great many years there have been close contacts between the Church of Scotland and the churches of the old Bohemian kingdom. The Church of Scotland has long had a mission to the Jews at Prague. Today there are in Scotland many refugees from Czechoslovakia, and there has just been formed a society entitled "The Scoto-Czechoslovak Christian Fellowship," affiliated with a similar society in England, which has as its aims: (1) To develop spiritual contact and promote deeper community of spirit between the Scottish and Czechoslovak churches through the fellowship of Scottish Christians with Czechoslovaks now living in this country; (2) to contribute to the restoration of the civil and religious liberties of the land of Hus.

* * *

Foreign Missions Get Government Support

There is a growing appreciation by government authorities of the value of the church's foreign mission work. We have recently had further indications of the change from the old indifferent or even hostile attitude. At Lovedale, the chief center of the Church of Scotland's mission in South Africa, there has just been opened a fine native hospital for tuberculosis which was erected at a cost of $200,000. The administration of this hospital is entirely in the hands of the mission, but the whole cost has been met by a grant from the South African government. It was the minister for foreign affairs who performed the opening ceremony. Also from South Africa comes the welcome news that in the copper belt, to which so many thousands of natives have crowded from their distant kraals since the opening of the copper mines, the efforts of the joint mission, and especially of the Christian Literature Society, to meet the urgent social and religious needs of the people in their new surroundings, are supported in practical fashion by the mine authorities.

There was one more example of government sympathy in a letter recently written by Lord Halifax, the British minister for foreign affairs. He said in part: "I am myself quite clear that the support of foreign missions in time of war is an essential part of the church's witness. I should much regret if the responsibility which Christian people rightly feel toward the special needs and charities that press upon us in wartime should lead them to desert this permanent and universal Christian obligation."

GEORGE CARSTAIRS.

Catholics Open Labor Schools

Archdiocese to Instruct Unionists—Hudnut Brothers Installed—Lutherans Stress Evangelism

(Correspondence from Michigan)

DETROIT, Nov. 25.—The Archdiocesan Labor Institute of the archdiocese of Detroit will begin its third year next week by opening 36 uniform parish labor schools for Catholic men and women who are members of trade unions. The schools will have two semesters of 10 weeks each, and will offer a uniform program of four classes, with two periods for discussion of economic and labor problems. Subjects to be discussed include the purpose of economic life, individualism, ownership, income, distribution, unemployment, work, the evil of concentrated power, price control, inadequate organization of workers, extending unionism, raising wages, improving the leadership and democracy of unions, controlling hours and working conditions, strikes, unemployment compensation, credit unions, and retreats for workers and jurisdictional disputes.

* * *

Brother Pastors Installed by Minister Father

Two events took place recently in well known Presbyterian churches which probably have not been duplicated during the last century. Two brothers were installed, one on Wednesday night and one on Friday night, in significant churches and both received the charge from their father, who, after 40 years of service in his second pastorate, recently retired in his early 70's.

Recently William Herbert Hudnut, Jr., younger son of the longtime minister of the same name of the First Presbyterian Church, Youngstown, Ohio, was installed as minister to the famous old Lincoln church—the First Presbyterian Church of Springfield, Ill. The sermon on this occasion was preached by Herbert Beecher Hudnut, minister-elect of the Woodward Avenue Presbyterian Church of Detroit. The charge to the minister was delivered by his own father, who now lives in Northampton, Mass. The charge to the congregation was delivered by J. Harry Cotton, president of the Presbyterian Theological Seminary, Chicago. Two days later Herbert Beecher Hudnut was installed in the Woodward Avenue Church, Detrolt. The sermon on this occasion was preached by his younger brother, minister of the First Presbyterian Church of Springfield, Ill. The charge to the minister was again delivered by the father. The charge to the congregation was delivered by Ralph C. McAfee, minister of the Church of the Covenant, Erie, Pa., who had formerly been assistant to Dr. Hudnut in First Church, Youngstown, Ohio.

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Lutherans United On Evening Services

The Lutherans of Detroit are an ag-

gressive group, strong numerically and unified impressively. For the benefit of Lutherans unable to attend church on Sunday mornings, union evening services are being conducted each Sunday night in the Iroquois Avenue Christ Lutheran Church, Iroquois avenue and Vernor highway, under the auspices of the pastoral conference of the English district of the Missouri Synod. Through Dec. 29, various pastors of the district will present a series of sermons on "Man" at these services.

* * *

Here and There

In Michigan

President Seaton has achieved for Albion College what to many would have seemed impossible for so small a school, namely, the securing of a chapter of Phi Beta Kappa scholastic society. No other school in Michigan except the university has this distinction. And among the first to be elected as alumni members is a Detroit minister, Marshall Russell Read, able pastor of Nardin Park Methodist Church.

The newly appointed lieutenant governor of Michigan for the brief interim between the time of her appointment and January 1, when a new administration begins, is a woman, Mrs. Alfred G. Wilson, noted Detroit churchwoman and business executive.

The newly elected governor of Michigan, Murray D. Van Wagoner, is a Presbyterian. He defeated our famous Methodist octogenarian, L. D. Dickinson.

Central Woodward Christian Church is entering upon a stewardship crusade, from Nov. 27 to Dec. 8, led by L. O. Leet, minister of stewardship of the East Dallas (Texas) Christian Church.

Michigan Methodists have appointed a committee to look after the spiritual welfare of the draftees from their congregations. The committee, which is strongly fortified in its personnel, will seek action in connection with other Protestant bodies.

The complete text of Albert Einstein's paper on "Science and Religion," which caused so much controversy, was read at the morning service of the Grosse Pointe Unitarian Church on Nov. 10 by the minister, Merrill O. Bates.

Ensworth Reisner, of the Strathmoor Methodist Church, is giving a quarter-hour broadcast each Saturday evening over WWJ, entitled "The Pastor's Study." His conduct of this feature is so sprightly and practical that it has won a large constituency in a very brief period.

* * *

And So Forth

Armistice Day was uniquely observed here by the Detroit council of churches in bringing Glenn Clark of Minneapolis to speak on the subject of prayer, and Lynn Harold Hough of Drew Seminary to deliver an address.

I am indebted to Henry Hoch, church editor of the *Detroit News,* for this item: People along north Woodward avenue are getting a lot of post-election chuckles out of sermon subjects posted on the outside bulletin boards of two neighboring churches, a block apart. Taken singly they are innocent enough, but read as one drives from south to north by the two churches, they have the appearance of a Republican campaign slogan:

"He's Our President Now."
"We'll Always Be in Debt."

EDGAR DEWITT JONES.

Axis Pact News Spread by Plane

West China Told by Leaflets of 'Peace Pact'—Sympathy for Kagawa—Hainan Occupation Being Resisted

(Correspondence from West China)

CHENGTU, Nov. 2.—This letter is being written between excursions to bomb shelters made necessary by Japanese air raids. We have had two recently. Ten are promised, with radio broadcasts alternating propaganda with assaults from the air. We have turned back to the cave man stage of human civilization and we do not even have good caves. In a recent raid over Chengtu propaganda leaflets were dropped, along with incendiary and demolition bombs which dismembered two medical students and other civilians. The leaflets bore pictures of Konoye, Hitler and Mussolini and described how they had formed a pact to "bring peace to Europe and Asia."

* * *

Resiliency Under Bombing Remarkable

Yet, amid murderous devastation Chinese resiliency appears. Linsley Gressitt of Lingman University got caught in a raid in Chungking. He writes: "At the final alarm I entered one of the many artificial caves in the solid rock on the side of the bluff, and after a long period of maneuvering and fighting more than 50 bombs were dropped in that neighborhood. They shook the cave, pounded our ears and sent in blasts of air, the explosions approaching us until they seemed directly over our heads, though not actually so. It was a terrifying experience, but lasted only a few seconds. In a few minutes the 60 or 80 Chinese with me were talking and laughing again and the vendors circulated about with their goods. After over three hours spent in the cave, we were freed by the all-clear signal. A hospital was hit, as well as the house where I had stayed the previous week. Electricity was restored after a few hours."

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Chinese Sympathize With Kagawa

A few days ago the Chinese vernacular press carried a notice of Kagawa's arrest by the Japanese police. His name is well known in China since the publication, about two years ago, in newspapers throughout the country of his "Apology for What My Country is Doing to China." News of his release has now been published. The same papers also carry these words: "Tokyo also reports that a meeting has been held to consider the amalgamation of Shintoism, Buddhism and Christianity into a state religion."

* * *

Baptists Seek Wider Cooperation

At its September meeting, the China Baptist Council made some significant recommendations to the board of the American Baptist Foreign Mission Society. They asked this organization to unite with the Christian Literature Society, to appoint and finance a Baptist member to the staff, to enter into participation with other denominations in the union Nanking Theological Seminary which has branches in Shanghai and Chengtu, and to send a board secretary to China to cooperate in special studies as a basis for a forward movement in the three China fields. They offered their sympathy to the missionaries in Japan and said that "if the time should come when they may be required to leave Japan, the China Baptist Council would give them a hearty welcome for Christian service here."

* * *

Hainan Chinese Resist Occupation

Japan's springboard in her southward expansion is Hainan island, off the southern coast of Kwangtung province. Japanese occupation has not made a paradise for the inhabitants. Aside from organizing guerrilla attacks, the Chinese there have done all possible to bar Japan's efforts at economic exploitation. Evacuation is a form of passive resistance which has reduced the population of the larger cities considerably. All who could do so fled to the hilly interior or to the Chinese mainland. Japanese occupation is confined to the coastal area. Those under Japanese occupation have adopted the attitude of non-cooperation. The Japanese have at the point of the bayonet been able to force their military currency notes on the people and have outlawed Chinese money. Japanese goods, however, penetrate only where Japanese troops are stationed. Big Japanese firms like the Mitsui, Mitsubishi and the government "Taiwan Development Corporation" have established branches in Hoihow which are purchasing native products. Chinese government agents have frustrated most of these attempts. Large-scale smuggling between the island and China tends to make economic exploitation difficult.

* * *

Government Subsidizes Students in Colleges

At present the national government is subsidizing 30,000 students in colleges and middle schools of free China. Practically all such students come from war zones and are deprived of ordinary income. The government helps also in student relief in Shanghai—$276,000 for 8,459 students having been provided so far. Supplementing this aid to students is that of the National Student Relief of the Y.M.C.A. and the Y.W.C.A. which has sent $217,000. This is in Chinese currency of course. The Chinese dollar is worth about six cents of American money.

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And So Forth

The Chinese national government is providing subsidies for non-governmental hospitals. In the 14 provinces of free China there are 110 hospitals, with a bed capacity of 7,500. Three-fourths of them are mission institutions. Excellent results have been registered in the government's efforts to control summer diseases like cholera and malaria. Significant in this connection is the improved local manufacture of drugs, medicines and medical instruments.

In Kwangsi the provincial authorities have set prisoners to work producing food on farms. They are given training in agricultural methods. Others are reclaiming land. Four thousand refugees have reclaimed about 4,000 acres.

DRYDEN LINSLEY PHELPS.

HARPER

✓ *A check list of important books*

Harper's Topical Concordance
By CHARLES R. JOY
$3.95

The Social Gospel Re-examined
By F. ERNEST JOHNSON
$2.00

The Problem of Religious Knowledge
By DOUGLAS C. MACINTOSH
$3.50

Splendor Ahead
By GRACE NOLL CROWELL
$1.00

What We Mean By Religion
By WILLARD L. SPERRY
$1.75

The Christian Fellowship
By NELS F. S. FERRÉ
$2.00

Dare You Face Facts?
By MURIEL LESTER
$1.25

Can Christianity Save Civilization?
By WALTER MARSHALL HORTON

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HARPER & BROTHERS

Mission Forced To Leave Korea

Methodists Withdraw in a Body—State Decrees Make Christian Work Impossible—Kagawa Free

(Correspondence from Japan)

TOKYO, Nov. 8.—Every homebound ship carries missionaries of American, British, Canadian and Australian citizenship away from their accustomed posts in Japan, Korea, Formosa and occupied China. By far the largest missionary exodus to date is that occurring from Korea. Mere physical hardship daunts neither native nor foreign workers, but obligatory compromise of the church's objectives and the feeling that the presence of Western Christians may bring additional suffering upon the Koreans have finally compelled the missionaries of the Methodist Church to withdraw in a body from Korea. The Presbyterians (Northern and Southern) are not acting in such a corporate way, but many are leaving. Doubtless the importunity of the American consul in Seoul has also had much to do with these evacuations, but the fundamental reason may be seen in the recently issued plan for revision of Christian organizations and creeds in Korea to make them acceptable to the Japanese government. All with whom the writer has talked agree that no Christian missionary could remain and work in Korea under such conditions.

* * *

Japan Missionaries Pessimistic

Thus far the great majority of those actually departing from Japan have been mothers and children, and the local economic situation is as accountable for their leaving as anything else. But others are going and in large numbers, and one can only say that the advice of the American state department, coinciding with like instructions from British sources, urging their nationals insofar as possible to evacuate this part of the Orient, has made for uncertainty, confusion and pessimism in all aspects of missionary service in these areas.

* * *

Panic Among Nipponese Christians

A most distressing factor in the situation is the different attitudes taken by the various Japanese churches and their leaders with respect to the missionaries' service in their midst. In the Methodist Church the authorities insist that there is to be no change in the missionary's status, and we are encouraged both here and by our boards at home to remain at our posts. In the Nihon Kirisuto-Kyokwai, however, missionaries are not even to be permitted membership as ordained workers in the denomination, and work heretofore conducted by missionaries is being summarily transferred to Japanese hands, or in some cases discontinued. Missionaries of the Episcopal orders find themselves somewhere between these poles, as do also those of other churches. Much of this confusion is doubtless due to lack of consistency in government bureaus, but much of it comes from panic among our Japanese co-workers.

* * *

20,000 See Nationalist Church Inaugurated

The All-Japan Church of Christ (Protestant) is now from the government's viewpoint a reality, or practically so. At the Christian mass meeting held at Aoyama Gakuin on Oct. 17 in celebration of the 2,600th anniversary of the empire's founding, fully 20,000 were in attendance, representing almost all Protestant denominations in Japan, Korea and other regions of Japanese occupation in the Far East. The following is a portion of the proclamation unanimously adopted on that occasion: "Faced with a changing world our nation has established a new structure and is pushing forward in building a new order in Greater Eastern Asia. We Christians in instant response, casting aside church and denominational differences and through church union and united effort, join in the great task of giving spiritual leadership to the people, in respectfully and loyally assisting the throne in government, and in rendering service to the nation." This implies, and was followed specifically by, a pledge to "the achievement of the union of all denominations in one church."

* * *

Seventeen Churches Join Merger

According to the National Christian Council bulletin for October, the following denominations have approved full participation in the union and appointed representatives to the commission entrusted with its organization, statement of creed and harmonization of procedure: Nihon Kirisuto (Presbyterian-Reformed), Methodist, Baptist, Evangelical Lutheran, United Brethren, Evangelical, Congregational, Society of Friends, two branches of the Holiness, Free Methodist, Christian Alliance, Disciples of Christ, Church of Jesus Christ, Nazarene, Tokyo Christ Church, Federated Church, Evangelistic Bands of the World, and a few other smaller groups. Contrary to earlier reports the Greek Orthodox Church has not agreed to affiliate, and the Seikokwai (Anglican-Episcopal) is sending only observers to the commission. The Seventh Day Adventists are of course nonparticipant. Bishop Y. Abe (Methodist) has been elected chairman and Rev. M. Tomita (Presbyterian) vice-chairman of the actualization commission. It is hoped to have the union in a form acceptable to the civil authorities by the time the constitutions of all religious bodies expecting government recognition must be approved, viz., April 1, 1941.

* * *

Organic Union Not Yet Realized

Until the united church comes into organic existence, however, the constituent bodies are carrying on in much their usual fashion. For convenience in facing the uncertainties ahead many of the smaller groups are merging with bodies of similar systems and doctrines and having sufficient size and importance to insure survival even though union or full government recognition be not speedily achieved. At the recent extraordinary general conference, the Methodist Protestants and one small Holiness group joined the Japan Methodist Church, and steps were taken to merge the Japanese and the Korean Methodist bodies as soon as civil regulations permit. By the same token the Universalist, Disciples and United Brethren churches have in recent weeks joined the Congregational (Kumiai) Church.

* * *

Missionaries Rapidly Being Replaced

Meanwhile in Japan and Korea alike the movement continues unabated to replace missionary administrators with national leaders. At Kwansei Gakuin University (Methodist) in Nishinomiya the place of C. J. L. Bates has been filled by the appointment of Kiichi Kanzaki as president. The board of trustees of St. Sophia University (Catholic) in Tokyo has designated Yachita Dohashi to succeed Hermann Hoebell, resigned president. Senji Tsuru has been elected president of Ferris Seminary (Reformed) in Yokohama, succeeding H. V. E. Stegeman who resigned on the eve of the school's 70th anniversary. Hiroshi Hatanka becomes president of Kobe College of Women (Congregational) in place of Charlotte DeForest who has been named honorary president. At St. Paul's (Rikkyo) University in Tokyo, Bishop Charles Reifsnider has been succeeded by Bishop Y. Matsui as chairman of the board of directors, and throughout the Seikokwai (Episcopal) Church to which the school belongs foreign bishops and other ecclesiastical dignitaries are being supplanted. It seems likely now that in this as in most other denominations, though the blow may not fall so heavily in cities and large institutions where self-support is more possible, a reduction of from 20 per cent to 50 per cent in budgets, salaries and evangelistic work will become necessary from April 1.

* * *

Kagawa Returns With New Year

"The model Christian colony" in Manchukuo seems about to be realized. A plot of 2,000 acres of land has been secured some distance from Harbin and Christian families are being urged to emigrate to it from Japan. As this is a cooperative undertaking sponsored by the churches of Japan, those going are given a month's intensive training in the Christian Rural Life Institute here. They also receive Y500 government subsidy. This is the project which Dr. Kagawa refused to sponsor further, owing to objectionable government regulations including installation of Shinto shrines. Incidentally, Kagawa, from his tubercular colony in the Inland Sea, insists that his presence there is only a voluntary and temporary retirement for his health and that he may write of his recent experiences. And just to prove it, he appears to preach occasionally in Osaka and says he will be back at work as usual with the New Year.

T. T. BRUMBAUGH.

Kentucky Baptists Attack School Texts

An investigation of all textbooks used in Kentucky public schools was asked of the executive board by Baptists of that state by a resolution passed by the 109th state Baptist convention. The occasion for the resolution was said by its author to be the texts written by Prof. Harold Rugg of Teachers College, Columbia Univer-

(Continued on page 1528)

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E. Stanley Jones

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sity. They were branded as "anti-Christian, anti-patriotic, anti-democratic, pro-atheist and pro-Marxist." The resolution was sent to the state department of education, the ex-soldier organizations and the Louisville council of churches.

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World Unity of Churches Shown

Cleveland Dramatizes Ecumenical Bonds —Drys Close City Night Clubs— Magazine Cleanup Staged

(Correspondence from Cleveland)

CLEVELAND, Nov. 18.—The Cleveland committee of "Friends of the World Council of Churches" effectively dramatized progress of the ecumenical movement in a service of worship in the Church of the Covenant, Oct. 27. George P. Michaelides, a member of the Greek Orthodox Church and teacher at Schauffler College, stressed in his sermon the tradition of Christianity as a unifying force in the world. Liturgical portions of the service were selected from historical sources ranging from the second century to the Madras Conference of 1938. A unique feature was a prayer of St. Dionysius (A. D. 818) repeated in five languages: in English, by Joseph Gomez of St. James A.M.E. Church; Italian, by G. G. D'Anchise, Episcopal priest serving St. John's Beckwith Memorial Presbyterian; Czech, by John Prucha of Mizpah Congregational; German, by Oscar E. Wittlinger of Zion Evangelical and Reformed; and Hungarian, by Joseph Herczegh of First Hungarian Reformed. Others participating were Philip Smead Bird, pastor of the Church of the Covenant; Arthur J. Culler of Heights Christian; Dean Chester Birge Emerson of Trinity Cathedral; Oscar Thomas Olson of Epworth-Euclid Methodist; Harold C. Phillips, chairman of the Cleveland committee; and Paul Griswold Macy, national secretary of the World Council. The service was arranged by Dr. Phillips and Mr. Macy. About 700 persons attended.

* * *

Drys Close Night Clubs In Precinct Elections

In what is believed to have been the first successful election of its kind in a metropolitan community since repeal, precincts P and BB in the twentieth ward voted elimination of beer sales permits on Nov. 5. The result virtually assures the closing of five of the city's more notorious beer parlors and night clubs. These precincts are in the heart of a populous district in which homes, apartments, business places and schools are in close proximity. A temperance committee headed by George E. Fuhrman, a Presbyterian layman, has been working quietly with residents, parent-teacher associations, churches and library leaders since the twentieth ward voted wet in a local option election last year.

* * *

Grand Jury Acts to Suppress Gambling

Led by Bartlett A. Gates, retired Lakewood high school teacher and Disciple layman, the Cuyahoga county grand jury has brought sufficient pressure through a series of investigations to close Greater Cleveland's big time gambling joints—this in the face of obvious reluctance by the sheriff and village officials. Sheriff Martin L. O'Donnell, who has maintained a "home rule" policy, leaving law enforcement to local officials during his four years in office, was reelected by a small majority.

* * *

Advisory Group Formed for Magazine Cleanup

Following raids that netted more than 1,000 allegedly obscene magazines in less than two blocks, Safety Director Eliot Ness has named a committee of seven to aid in determining what periodicals should be eliminated from the newsstands. It will represent the churches of three faiths, the Civil Liberties Union, the American Legion and parent-teacher associations. The raid was inspired by the Cleveland Holy Name Societies and carried out by a police captain who heads one of its groups.

* * *

Ohio Council Sponsors State Youth Rally

The Ohio council of churches has planned an ambitious youth conference for Thanksgiving week end. Preparations have been under way for more than a year to assemble at least 2,000 representative young people in Columbus, with delegations from all organized denominational and inter-denominational youth groups. These organizations have been asked to pool their resources and to merge other annual group conferences in the state meeting. The notable list of speakers and leaders includes Edwin McNeill Poteat of Cleveland; Benjamin E. Mays, president of Morehouse College; Ivan M. Gould of the International Council of Religious Education, and many denominational leaders of youth.

* * *

Catholic Bishop Receives City's Acclaim

Bishop Joseph P. Hurley, son of Irish immigrant parents, who was ordained to the priesthood here in 1919 and has since risen to a place of high influence at the Vatican, has been honored in many ways by priests and laymen of the Catholic diocese of Cleveland during the past week. The new member of the hierarchy is on his way to assume charge of his diocese in Florida.

* * *

And So Forth

The Cleveland community fund today embarks upon its 22nd annual campaign to raise $3,350,000 for more than 100 welfare agencies in 1941.

Samuel M. Laing, until recently president of Knoxville (Tenn.) College, is the new minister of Washington Boulevard United Presbyterian Church, Cleveland Heights, where he succeeds J. H. Blackwood.

V. C. Hodges of Baltimore has assumed the secretaryship of the Cleveland district for the American Bible Society, a position formerly occupied by Bishop A. J. Allen of the A.M.E. Church.

Louis M. Brereton, curate at St. Paul's Episcopal Church, Akron, will become rector of St. Peter's Church, Lakewood, Dec. 1.

H. W. Evans, for ten years minister of Lane Metropolitan C. M. E. Church, has been appointed to the pulpit of St. Paul's C. M. E. Church, Chicago. He will be succeeded here by G. M. Broome of Indianapolis.

Charles A. Weed, former teacher at Rio Grande (Ohio) College and mayor of that college town, is the new minister at Fidelity Baptist Church.

O. M. WALTON.

Oregon Pastors Join Chaplaincy

Prominent Ministers Leave Congregations For Camp—Picketing Law Invalid—Liquor Control Upheld

(Correspondence from Oregon)

PORTLAND, Nov. 25.—Five prominent pastors have been called to service in the chaplaincy and are now with troops in training: from Portland, John W. Beard, Mt. Tabor Presbyterian; P. M. Blenkinsop, Sellwood Methodist; Willis Bergen, Piedmont Presbyterian; O. K. Davidson, Bethlehem Lutheran; and from Albany, Ore., D. J. Ferguson, Presbyterian. So far as I know, only one minister refused to register: Paul Ackermann, who is minister of Woodlawn Methodist, Portland. He has been arrested and released on bail pending trial. The Fellowship of Reconciliation has held counseling meetings at various centers throughout the state, as have several denominational groups, assisting conscientious objectors to an understanding of their rights under the draft laws.

* * *

Defense Projects Flourish in Oregon

Along the Columbia river rearmament activities include a naval base at Tongue Point, near the Pacific ocean, and an army pursuit plane base at the new Portland airport, 100 miles up the river from the sea. The 27-foot ship channel to Bonneville and The Dalles is being pushed to completion two years ahead of the original plan. Power facilities at Bonneville and Grand Coulee dams are being stepped up to meet increasing demands. Portland's large automatic-stoker and furnace plant has been converted to the manufacture of aircraft parts, while just across the river, at Vancouver, Wash., a great new aluminum plant is beginning production. Lumber mills, woolen mills and shipyards of this region are beginning to fill national defense orders.

* * *

High Court Kills Picketing Law

Oregon's drastic picketing regulation law, adopted by voters in 1938 during a wave of popular resentment against the crime and violence that had characterized labor's jurisdictional disputes, has recently been declared unconstitutional by the state supreme court in a five-to-one opinion. It was held that the law to regulate and restrict picketing was an infringement of the constitutional guarantee of freedom of speech and assemblage. In the 1938 election progressive forces of the state, including the Portland council of churches, vigorously opposed the initiative measure but could not stem the popular determination to "slap down" on labor. The whole labor front in Oregon presents today a far more wholesome aspect.

* * *

Pacific University Selects President

Walter C. Guersbach, Illinois state superintendent of Congregational-Christian churches, has accepted the presidency of Pacific University, Forest Grove, and will assume office shortly after the first of the year. Dr. Giersbach earned his Ph.D. at the University of Chicago and had experience in newspaper and educational fields prior to his ordination. He succeeds John F. Dobbs who retired last year after 15 years of notable service with this pioneer institution. Pacific University received its charter from the territorial government of Oregon in 1849.

* * *

Election Measures All Defeated

Gamblers played for high stakes in the recent general election, spending huge sums in a vain attempt to put over a constitutional amendment that would have opened the state for at least four years to unrestricted gambling. The vicious measure was defeated two to one. An attempt to repeal Oregon's successful state liquor control was likewise defeated. Our people are satisfied with a state monopoly. Oregon's milk control law was retained after a bitter fight for repeal. The defeat of every initiative and referendum measure with one exception, and that an attempt further to regulate night clubs, was a victory in behalf of moral and social forces.

* * *

Palmer Lectures In Portland

Albert W. Palmer, president of Chicago Theological Seminary, was the speaker in the 1940 religious lectureship, an annual project of First Congregational Church and Reed College. Dr. Palmer addressed large audiences and counseled with college students. During his four days in Portland he spoke 12 times. "Building Your Own Philosophy of Life" was the lectureship theme.

* * *

Presbyterians Dicker For Hospital

Last month the Portland presbytery voted to set up an incorporation to manage and take over the property of the Coffey Memorial Hospital, an institution valued at several hundred thousand dollars; it is named for the late Dr. Jay Coffey, eminent surgeon, and is operated by a company of local physicians. Activities however were halted when a group of laymen demanded that a further study of the proposition be made. Despite the conservatism of these laymen there is considerable enthusiasm in behalf of the project and negotiations are being continued.

* * *

And So Forth

Portland's unique interfaith civic Thanksgiving Day service, sponsored and conducted by youth of the city, filled the municipal auditorium again this year. Combined high school orchestras and choruses provided a rich musical setting. The address was delivered by E. W. Warrington, professor heading the department of religion at Oregon State College.

Portland community chest raised its goal this year 7 per cent and in a campaign for $539,048 for the support of 48 agencies, went over the top by several thousand dollars. "Strength begins at home" was the campaign slogan.

More than 100 refugee families are living in Portland. At the Jewish Community Center the group was host to its American friends; an exhibit and program demonstrated the group's contribution to civic life. Needy refugee families have been given access to farm surpluses near Portland, members of the local Fellowship of Reconciliation providing transportation and help in garnering the harvest.

RAYMOND B. WALKER.

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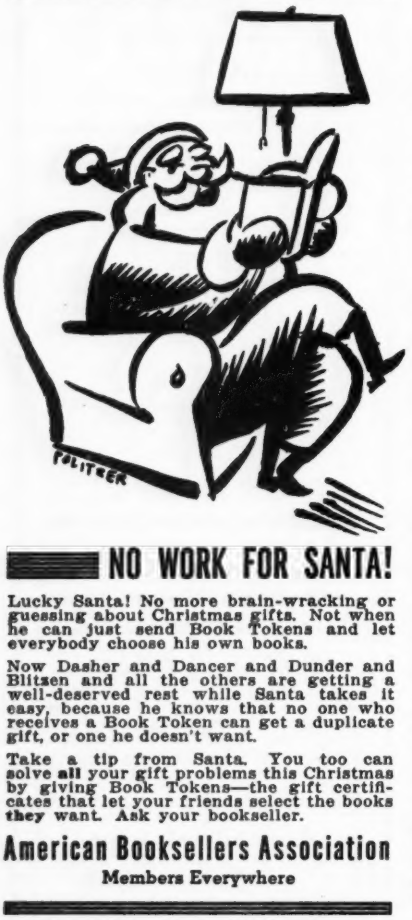

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Council Hesitates On Food Plan

Expresses Sympathy But Awaits More Light—Appraisal Committee Favors Union—Interchurch Agencies Meet

(Special Correspondence)

NEW YORK, Nov. 23.—More than 50 members of the Federal Council's executive committee were present when it met yesterday in its last regular session for the biennium 1939-1940. Dr. John R. Mott, vice-president, presided, President George A. Buttrick not yet having completely recovered from his serious accident. The chief subject of debate was Mr. Hoover's plan for feeding the peoples of the small democracies in Europe. In the long discussion of this subject the differences of judgment ranged all the way from those who desired to give complete endorsement to Mr. Hoover's plan, without any reservation, to those who felt that the practicability of his plan is such a controversial issue that the Federal Council could make no statement whatever without gravely dividing its constituency. Between these two extremes, however, a middle ground was found which was expressed as follows:

"As Christians we view with deep concern the widening areas of suffering in the pathway of the present wars in Europe and in Asia. In many areas of need Christian agencies are at work, supported by the American churches. We are, however, gravely disturbed by the prospect of widespread hunger and epidemic disease in certain of the small democracies of Europe now undergoing military occupation. The current proposal for feeding the people of these countries involves technical problems of procedures and guarantees about which we have, as yet, no competence to speak. Meanwhile, as men and women committed to the teaching and example of our Lord Jesus Christ, we express the earnest hope that some way may be found and measures adopted which will alleviate the suffering of innocent millions, without strengthening the hands of the aggressors."

* * *

Appraisal Committee Favors Union

The entire morning was devoted to a consideration of the report of the committee on appraisal which, under the chairmanship of Francis S. Harmon, has been making a study of the present functions and programs of the council with a view to determining whether its resources of personnel and money are being used in the way that will most largely serve the churches. Mr. Harmon's report, which was preliminary to a fuller statement to be presented at the biennial meeting of the Federal Council in Atlantic City, N. J., Dec. 10-13, indicated that the committee had gone thoroughly into the major problems in the whole movement for cooperation and unity among the churches today. Some of the recommendations presented by the committee on appraisal were adopted and others were remitted to the biennial meeting for further consideration. One of the latter proposals contemplates the possibility of a union of the Federal Council with the Home Missions Council, the International Council of Religious Education and the Foreign Missions Conference in a new corporate body, if the other agencies should be ready for such a far-reaching advance.

* * *

Urge Enlargement of Local Church Councils

Among the recommendations of Mr. Harmon's committee which were approved by the executive committee are:

1. An invitation to churches which are not now members of the council to become members "for the sake of the common front so greatly needed."

2. A proposal for the president of the council to address communications to ministers' associations in those communities where there are no councils of churches, suggesting that such associations be transformed into "community councils of churches with lay participation."

3. That the department of public relations already tentatively set up by the Federal Council be made permanent.

* * *

Interchurch Organizations Meet In Atlantic City

The plans for the biennial meeting of the Federal Council were submitted. For the first time the Federal Council is meeting in the same city and in the same week with six other interdenominational organizations. These are the Home Missions Council, the Council of Women for Home Missions, the Foreign Missions Conference of North America, the Missionary Education Movement, the National Council of Church Women and the United Stewardship Council. For two days these organizations are to hold joint sessions dealing with the following themes: "The World Mission of the Church"; "The Church and the International Crisis"; "The Church and Social Change"; "Church Cooperation and Unity."

* * *

Episcopal Church Welcomed To Membership

A communication from the General Convention of the Protestant Episcopal Church was received, transmitting the resolution of the convention expressing its desire to become a member of the Federal Council. The officers were requested to express the Federal Council's appreciation to the national council of the Episcopal Church and to invite its representatives to share in the coming biennial meeting. . . . A report on the progress of the National Christian Mission made by C. Jeffares McCombe, chairman of the department of evangelism, elicited warm enthusiasm.

J. HENRY CARPENTER.

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Pickett Calls for Food for Europe

World Alliance Pits Four Speakers Against Plan—Lutherans Organize for Aid—Catholics Instruct Protestants

(Correspondence from New York)

NEW YORK, Nov. 25.—The question of our responsibility as churches, church members and American citizens for helping to feed the starving people in the territories of Europe occupied by the German armies was discussed at a luncheon meeting held at the Hotel Pennsylvania today under the auspices of the World Alliance for International Friendship through the Churches. The speakers were Clarence Pickett, director of the American Friends Service Committee, and Herbert S. Agar, editor of the Louisville (Ky.) *Courier-Journal*. The invitation, sent to 100 church leaders, was signed by Bishop McConnell as chairman. Mr. Pickett stated that "famine would exist in Europe this winter in many centers if food were not sent in." Mr. Agar countered that "for every pound of food sent, you would be sending more German soldiers, bombs and submarines against Britain and civilization itself." No final conclusion was reached, but many who attended the meeting felt strongly that it was weighted in favor of the total blockade idea, for besides Mr. Agar, Edward V. Saher, of the Netherlands chamber of commerce, Henry A. Atkinson and Henry Sloane Coffin were called upon to speak. This left Mr. Pickett as the only advocate of any plan to feed the starving in Europe. Mr. Agar made many thrusts at those who took the "compromise position" instead of "seeing the thing through" regardless of the moral issues involved. This led Mr. Pickett to suggest that Mr. Agar was advocating the nihilism he sought to destroy.

* * *

Lutherans Approve Hoover Plan

The proposal of former President Hoover to feed the 30,000,000 starving peoples of five of Europe's nations was approved last week by the four American members of the executive committee of the Lutheran World Convention, conferring here on actions to be taken in their work in view of the war situation. The committee promised all possible aid if the project is permitted. Ralph S. Long, executive director of the National Lutheran Council, reported upon a current appeal for $500,000 to aid non-American Lutheran foreign missions. The committee announced the appropriation of $10,000 for the Lutheran refugee service here, which is caring for Lutheran refugees from Europe. It was decided also to send a representative to confer with European leaders of the church "as soon as the situation is advisable and possible." Other members of the committee are its chairman, Frederick H. Knubel, president of the United Lutheran Church; A. R. Wentz, president of Gettysburg Seminary; and Lars W. Boe, head of St. Olaf's College.

* * *

Interfaith Meeting Hears Appeal for Equality

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religious bodies to marshal their "collective forces" to achieve a "new spiritual awakening" in America was made before Brooklyn civic and church leaders last week by Prof. Howard W. Hintz of Brooklyn College at the opening of the Brooklyn membership drive of the National Conference of Christians and Jews at the Hotel Bossert. He said: "In the last analysis the defense of our democracy means but one thing—the defense of our spiritual values; of our tolerance, our freedom, our equality of right and opportunity, our respect for each other's individual difference, our dedication to a common ideal of human betterment and fulfillment."

* * *

And So Forth

The economic justice commission of the Brooklyn church and mission federation recently held an open meeting on the subject, "Should the benefits of the Federal Social Security Act be extended to lay workers in churches and other religious institutions and organizations?" Points for and against the extension of the act were presented by two speakers. Spirited discussion followed. No final action was taken but the general answer to the question seemed to be "Yes!"

Special prayers of thanks for the leadership of Bishop Ernest M. Stires were offered by clergy of the Protestant Episcopal diocese of Long Island yesterday, the 15th anniversary of his consecration.

Bishop Thomas E. Molloy of the Brooklyn Roman Catholic diocese announced the opening on Sunday of the annual course of instruction for non-Catholics.

Ruling elders and pastors of New York city met Sunday afternoon in Rutgers Presbyterian Church, Manhattan, for an "institute for ruling elders." Over 100 elders representing 36 parishes participated. Edward P. Westphal, secretary for men's work, Philadelphia, led the discussion.

J. Henry Carpenter.

Iowa Ministers Meet

University of Dubuque Acts as Host to Annual Pastors' Conference

The University of Dubuque, Dubuque, Iowa, conducted its seventh annual conference for pastors Nov. 11-14. Despite the fact that the worst storm in many years occurred on the opening day, about 70 persons were in attendance, most of them ministers, some laymen, and some theological students. These delegates represented 11 states and Alaska and included Methodists, Evangelical Reformed, Presbyterians and Baptists.

Conference leaders were Dale D. Welch, president of the university, who opened the conference with a service of worship and the initial sermon; William Lindsay Young, moderator of the General Assembly of the Presbyterian Church, U.S.A., and president of Park College; William Chalmers Covert, former moderator; Charles T. Holman of the divinity school of the University of Chicago; Alva V. King, director of the every member canvass for the Presbyterian Church, U.S.A.; Silas G. Kessler, pastor of the First Presbyterian Church, Hastings, Neb.; Frederick Bronkema; Klaas J. Stratemeier and C. Vin White, all of the seminary of the University of Dubuque. Other members of the faculty of the theological seminary whose classes were open to the conference were: William C. Laube, professor of history of Christianity; Alois Barta, professor of Old Testament history and exegesis; John A. Garber, professor of religious education; and Samuel Garvin, professor of sociology.

The moderator's dinner on Tuesday evening crowded the great dining hall of the university. Dean White had the major responsibility for arranging and conducting the entire program.

Charles T. Holman.

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National Mission Reaches Chicago

Metropolitan Area Too Large and Too Busy To Pay Much Attention—Seminars Are Well Attended

(Special Correspondence)

CHICAGO, Nov. 20.—Tonight the National Christian Mission, after a teeming four days, leaves Chicago for Springfield. On this vast ocean of humanity that is Chicago many a local ripple and wave has been set in motion, many a ship of personality has filled its sails with the winds of God. But there is little evidence of a tidal movement, or that a great current has been set in motion in our religious life which will sweep like the Gulf Stream from warmer latitudes of the spirit toward regions of polar despair. Chicago is too big, too loosely held together, too well insulated by the self-centeredness of its many communities, to be stirred in four days by anything less explosive than a race riot. Nevertheless the mission made several significant beginnings.

* * *

Mass Meetings Attract The Evangelized

Huge mass meetings were not attempted in this great city, as their value had been debated even for smaller places. Instead a series of neighborhood mass meetings was held. In honesty it must be said that, with few exceptions, even these were not mass meetings, although there was a good turnout representing for the most part the "solid" people upon whom the churches largely depend. There can be little doubt that their participation in church life will be more devoted and consistent as a result of the mission. That result in itself is worth trying for.

* * *

World Political Situation Dominates Preaching

"Repent, for the kingdom of totalitarianism is at hand" seemed to be the burden of many of the sermons heard by this correspondent. It was constantly stressed that the day is far spent and the hour is late—"five minutes to twelve." For the sake of democracy and the church we must act now. But the crisis which is so near was never described, and if many believed that that crisis is war, and that repentance should fit them to play their part in such a national emergency, they could not be too much blamed. The note of discipline, which we must acquire by inner means or have it imposed from without, must have carried for many the same connotation. It was not the fault of the mission that it came to Chicago when our psychology was being twisted by the phobias of the present preparedness drive. One could sense the speakers struggling against the downward drag of the current neuroses. But they evidently felt the need of establishing a psychological unity with their audience, and very often the straight thinking and the realistic habits of a lifetime seemed to yield to this necessity. Aside from references to totalitarianism, which seemed generally to be associated with nazism or communism and too seldom and too lightly with our

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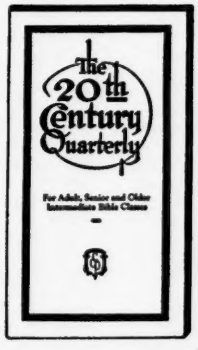

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own sins, the preaching was thoughtful, sympathetic and usually inspiring. The use of emotional appeals was grounded in reality and governed by intelligence. Whatever else may be said, the mission did not leave behind it the kind of reaction which would make it unwelcome if it were to return again tomorrow.

* * *

Laymen's Luncheon
High Point

The laymen's luncheon brought together about 600 business men and pastors. In addressing them, Stanley Jones was at his best. Here again he started off with the sense of crisis, but quickly led from the psychology of outer emergency to the tension of inner decision. He skillfully showed how indispensable effective faith in God is to right relations within a business, to the most intimate personal relations, to wholesome homes and, finally, to living with oneself. The men present stood and applauded in such a way that it was impossible to deny that they had been deeply stirred. On my way from the luncheon back to my office, I talked with a Negro beggar who had heard that Stanley Jones was in town, that he was a "man of God who was for humanity," and who had heard Dr. Willis King of Atlanta preach on the previous Sunday. Some of the poor, at least, heard good news through the mission.

* * *

Seminar Method
Found Useful

The preachers' meetings which were held each morning were addressed by a series of "preachers' preachers." One got the feeling that the ministers probably benefited from the mission more than others, and that their better mediation of the riches of grace will probably turn out to be the mission's principal contribution to our city. The daily general seminars were also well attended, their value usually but not always varying in inverse proportion to the number of people present. The group discussing the church and industry was probably the most literate from the point of view of spirituality, and its discussions were conducted on a level of practicality that maintained a healthy and humorous sense of perspective. The discussion of the international obligations of the church gave room for airing the conflict between interventionism and the policy of keeping out of war. Both sides of the food-for-Europe debate were represented; a preponderant sympathy seemed to favor the exercise of mercy. The more diffused focus of the general seminar on religious education made it more difficult to assess what happened in this larger group. In general the seminar method established its great advantages, particularly as individuals were encouraged to "follow through" with the group with which they started. Here again, however, there was time to make only a beginning and the permanency of results from so brief an effort must remain in doubt.

H. E. F.

Adventists Train 4,000
In War Aid Corps

The Seventh Day Adventist Church, whose members are conscientious objectors to participation in war but not to sharing in the auxiliary processes of war, has recently graduated 4,000 men and women from an 18-day course of training for the church's medical cadet corps. The course, which is given in camps, includes stretcher drill, army splintering, advanced first aid, close order army drill and defense against chemical warfare.

Missions Leaders Hold
Emergency Meeting

The complications in the foreign missions situation throughout the world are causing the Foreign Missions Conference to call a special meeting at Atlantic City at the time when the Federal Council meets, Dec. 8-12. Sessions will be held throughout the four days, although leaders will also participate in the Federal Council general meetings.

Information Bureau Formed
For Chicago C.O.'s

Chicago conscientious objectors seeking advice may now receive counsel from a city advisory committee headed by Albert W. Palmer, president of Chicago Theological Seminary, and Sylvester Jones of the Society of Friends. They may call each afternoon from 4 to 7, when Don E. Smucker, secretary of the committee, is in his office; or an appointment may be arranged by calling Superior 3513. The aims of the committee are: (1) to provide a clearing house of accurate information for groups and individuals; (2) to provide a personal advisory service for conscientious objectors; (3) to provide local draft boards with official statements from various churches and similar information helpful in the just administration of the draft law; (4) to provide legal assistance to individuals seeking determination of their status under the provisions of the draft act. The executive committee of the advisory bureau includes Harold L. Bowman, Kenneth Cuthbertson, Hazel Whitman, Ernest F. Tittle, Alva W. Tompkins, Jack Ketcham, Charles Lyttle, Brent Dow Allinson, Harold L. Lunger, Charles F. Boss, Herman Will, Paul E. Thurlow, Clyde Allee, Charles R. Braden and Norris Tibbetts.

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Angels Over Broadway (Col.) D. Fairbanks, Jr., T. Mitchell, John Qualen	*Comedy - melodrama.* Drunken playwright and gamblers' "come-on" join to rehabilitate clerk who, facing detection of his theft, is bent on suicide.	A Hecht-MacArthur production. At first, "different" situations and unusual photography have freshness, but the characters never come alive and the confused story fails to move. *Very talky, mostly dull.* M
***A Dispatch From Reuters** (War.) Eddie Albert, A. Basserman, Edna Best, E. G. Robinson	*Biography.* How the first newsgathering agency was developed from the carrier-pigeon service of a German boy laughed at for his "far-fetched" ideas.	Authentic mid-18th-century scenes —streets, instruments, customs— are interesting. Julius Reuter's surmounting of one difficulty after another makes *a thrilling story.* M, Y, C
†The Long Voyage Home (UA) Ian Hunter, W. Lawson, Ti Mitchell, John Qualen, John Wayne	*Drama.* Built on several one-act plays by O'Neill, film presents a group of seamen. Their experiences en route to Britain on munition-laden freighter bring out each man's story.	Produces realistically the mood of the sea and the nature of men bound to it. Story weak. Individuals portrayed with sympathy and insight. One rare scene: suspecting comrade of being fifth columnist, men discover instead tragic personal secret, suffer remorse. Few brutal sequences mar film for sensitive. *Notable.* M
Third Finger, Left Hand (MGM) Felix Bressart, M. Douglas, Myrna Loy	*Comedy.* Complications when heroine, who has invented absent "husband" to make her job secure, meets one who decides to pose as that husband.	Such luxury as these working women bask in! And to what unethical schemes they must resort to hold their own! As the riotous farce it is meant to be, however, film is *smooth, sophisticated, amusing.* M
One Night in the Tropics (Univ.) Allan Jones, Nancy Kelly	*Musical comedy.* Insurance salesman sells pal policy on impending marriage; falls for girl himself.	Inane mixture of low comedy by Abbott and Costello, moronic dialogue and uninteresting music. *Painful.*
†Queen of Destiny (British film, released by RKO) Anna Neagle, C. A. Smith, A. Walbrook	*Historical drama,* in technicolor. Love story of Victoria and Albert from marriage to her death, told against background of 19th-century events. Filmed at Buckingham palace, Balmoral and other English royal buildings.	Intimate personal portrait. Avoids ponderousness of historical spectacle. Neagle and Walbrook charming as royal pair. Elaborate, done with taste and care, superbly directed and photographed. A glorification of the Empire. *Charming, engrossing.* M, Y

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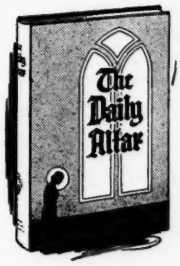

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